

AMERICA

A CATHOLIC REVIEW OF THE WEEK

JANUARY 21, 1939

WHO'S WHO

FARRELL SCHNERING became a Catholic about two months ago. He states: "A year ago, I made the acquaintance of the Church and began a rather thorough study of Catholic social doctrine." Until three years ago, he was a Communist, one of the most prominent leaders of the party in Wisconsin. He edited the Communist paper, the Wisconsin *Voice of Labor* and had charge of the Milwaukee bureau of the *Daily Worker*. "I have participated," he asserts, "in scores of United Front maneuvers, and became an expert in dealing with those called the 'petty bourgeois.'" It seemed to us that his revelations were a perfect introduction to the charges made last week and this by Mr. Hinkel. . . . JOHN V. HINKEL concludes his report on the forces backing the movement to lift the Spanish embargo. As mentioned last week, Mr. Hinkel is a reporter on the *New York Times*, and is an occasional contributor to the feature section of the *N. C. W. C. News Service*. . . . C. J. FREUND is Dean of the College of Engineering, University of Detroit, Mich. He has been an officer in a dozen engineering and allied associations, and a contributor to the leading technical periodicals in his field as well as to the best popular magazines. . . . FRIEDRICH BAERWALD, Professor of Economics, Fordham University Graduate School, is an internationally known specialist on economics and sociology. . . . MOST REV. FRANCIS J. BECKMAN, Archbishop of Dubuque, Iowa, is heartily welcomed among our contributors. He turns with relish from his episcopal cares to the literary and philosophical interests he had as a former professor.

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COMMENT

ASSURANCE has been given by the American Friends Service Committee, through its secretary for the Committee on Spain, John F. Reich, that the surplus American wheat (AMERICA: December 31, January 7, 14) being sent to Spain is destined, according to need, for *both* sides. He writes: "Of the 60,000 barrels of flour which the American Red Cross furnished at its own expense, 45,000 barrels went to Republican (Loyalist) Spain, and 15,000 barrels went to Nationalist Spain." He further states very explicitly: "Insofar as the Society of Friends is concerned, our relief work in Spain is in no way connected with the agitation to lift the American embargo on shipments of munitions." We have absolute confidence in the uprightness and the sincerity of the efforts of the Friends to assist the needy people of Spain, irrespective of their ideologies. We are not yet convinced, however, of the humanitarian motives of those who have been so vociferously campaigning for the shipment of this flour. Pearson and Allen, in their *Washington Merry-Go-Round*, so often the gossipmen of high spokesmen, state flatly:

It may seem like a long jump between Franco's drive against Barcelona and American wheat shipments to Spain, but there is a connection between them.

U. S. flour shipments were deliberately planned to keep the Loyalists alive and fighting during the winter. Furthermore, they were planned by the President himself, in part to make up for the short-sighted policy of the State Department when it opposed lifting the Spanish embargo last May.

Likewise, the *New Masses* and its sister-paper, the *Nation*, quite frankly consider the American wheat shipments as a subsidy for war to the Loyalists, and as the wedge for lifting the embargo on arms. The attitude of the Nationalist Government toward the American gift of wheat has been ascertained. The Nationalists are willing to agree to accept the wheat for the purpose of feeding the populace of the recovered areas in Catalonia and for the refugees from the Red territory. With the recovery by the Nationalists during the past three weeks of more than 1,200 square miles having a normal population of 250,000, and with the likelihood of the capture of Tarragona and the encirclement of Barcelona imminent, General Franco will need wheat. As always, his first concern after the capture of a city or a village is to feed the starving civilians.

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HAD he not had considerable seasoning in New York subway crowds, AMERICA's own representative would have remained on the sidewalk instead of attending the record meeting of protest against the lifting of the Spanish embargo which was held in Constitution Hall, Washington, D. C., on Janu-

ary 9. Clumsy attempts to discourage the meeting had only resulted in advertising it. Monsignor Sheen, who spoke on the occasion with Miss Aileen O'Brien, the Hon. Irwin Laughlin and the Hon. Martin Conboy, was himself nearly condemned by the crush to remain with an overflow of some 2,000 persons turned away after the hall's quota of 4,000 were seated. However, he managed to squeeze in, and found his text delivered to him on a silver platter by patent attempts to make the Lift-the-Embargo issue a gigantic vehicle for Communist propaganda. The floors of Congress will doubtless re-echo some of the interesting information he offered as to the purchase of Spanish silver currency by our own Government to a tune of over \$2,000,000. Mr. Conboy's scholarly yet straightforward address placed the neutrality question definitely in the field where it belongs: of adherence to sound and constructive American tradition. Louis Kenedy, president of the National Council of Catholic Men, and his able associates are to be congratulated on their prompt and effective action in preventing the embargo-lifting agitators from scoring a triumph by default. They succeeded in indicating the true source of the carload of mailsacks which cumbered the platform of the Union Station on January 9 in Washington: mute testimony to the deception which was being practised upon the American people. They likewise aroused the attention of those in power to a great weight of opinion now rapidly forming opposed to dragging our country into the blood and hate of European wars. For that reason we believe their action will be effective.

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PRESIDENT LINCOLN, the story goes, once announced a Cabinet vote as follows: "The vote stands thus, gentlemen: Your seven *noes* to my one *aye*. Gentlemen, the *ayes* have it." The story serves to remind us that the Cabinet is not created by the Constitution, but is rather a council of department heads which has grown up by custom. Each major department in the executive branch is created by law and is headed by an official whom it is the President's duty to name and the Senate's to confirm. There has been a great deal of talk recently about the Senate's duty to let the President have anybody he wants in the Cabinet. The Secretaries, so the argument runs, are officials in the executive branch and the President alone is responsible for them—their statements, their policies, their management of business. That is quite true. But at the same time we should like to point out that in any question of a new Secretary there are two distinct responsibilities involved. One is responsibility for the Secretary's policies—which, as noted above, is the President's alone. The other is responsibility for the appointment—an entirely different thing, a

responsibility which is shared by the Senate, imposed on it by the Constitution, and not to be so lightly regarded that the Senate automatically confirms all appointments. What if the President—any President—names a minor official to the Cabinet after that official has been repeatedly charged with mismanagement of his job? The chance is not impossible. Is it right that Senators should then point out that the President alone is responsible for the nominee's *future* conduct and thus shirk their own grave responsibility of investigating the nominee's *past* conduct? Are all a man's past deeds to be forgiven, his former inefficiency or mismanagement to be forgotten, and does he suddenly become fit to occupy high office merely because the President—any President—likes him, sees eye to eye with him, and appoints him? The Constitution does not believe in such political absolution. It imposes a grave duty upon the Senate. Confirmation, even of Cabinet nominees, should not become unquestioning and automatic.

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THE news that His Eminence Cardinal O'Connell has succeeded to the position left by the late Cardinal De Skrbensky as First Priest, that is to say, first in years of service as a member of the Sacred College in the Order of Cardinal Priests, is of special interest and joy to American Catholics. This means that Cardinal O'Connell now shares place with Cardinal Granito de Belmonte, Dean of the Cardinal Bishops, and with Cardinal Caccia Dominioni, "First Deacon" (first of the Cardinal Deacons) on the commission of three who, together with the Papal Camerlengo, Cardinal Pacelli, will administer the ordinary affairs of the Church in the event of the vacancy of the Holy See—an event which may God's Providence long postpone. This is in accordance with Canon Law, which likewise provides that extraordinary affairs of the Church during the Vacancy shall be administered by the College of Cardinals as a whole. Thus, in a certain measure, the welfare of the entire Church is entrusted to the hands of an American, and the most loyal and patriotic of Americans at that. The world may rest safe over such a trust, for a long life of wisdom, zeal and devotion to Christ's cause has prepared for it. It is another and a precious contribution that American Catholicism makes to the welfare of the Church Universal.

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SPANISH Ambassador Fernando de los Rios has invited a group of Catholics, an Archbishop, two Monsignori and two laymen, to tour Loyalist Spain to prove for themselves beyond doubt that freedom of Catholic worship is not only permitted, but even encouraged in that part of the country. The attempt to show the religion-mindedness of Loyalist Spain is not new, but hitherto the efforts have been abortive. Even staged funeral processions, which foreign correspondents and photographers were "invited" to witness did not produce the desired effect. This new gesture of the Spanish Ambassador seems strangely timed to fit in with the present

agitation, prompted by Communist-controlled organizations, to lift the embargo on arms. He assures us that his Government was never hostile to the Church; that the destruction of churches and the murder of the clergy were isolated incidents which in the first fury of the clergy-ridden populace the Government was powerless to control; that no such acts have occurred since early in 1937. But the Señor Ambassador has a convenient memory. He seems to forget similar atrocities as recently as 1938 at Teruel and Lerida. If such a commission of Catholics went to Loyalist Spain, they would see hundreds of ruined churches which, they would be told, were the result of Rebel bombings, but which close observation would show beyond doubt as the work of impious incendiarism and vandalism. They would find some few churches with walls still standing, where once was housed the Eucharistic King, but now converted into munition dumps and garages. If given complete freedom of action they would find several hundred priests who have escaped detection living a catacombs existence, but whose apprehension by the Government would mean imprisonment and even death. But if such a commission went to Loyalist Spain, no such opportunity would be given them. It would be merely a "Cook's tour" demonstration.

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CATHOLIC labor syndicates in France face the greatest opportunity in their history with the growth of dissatisfaction in the ranks of the French Socialist party. The party itself is now at a crisis. It is definitely split, and Léon Blum's slight majority violates all traditions in coming out for the defense of the nation's frontiers. Léon Jouhaux, head of the C. G. T., returned from his triumphal march to Mexico only to find his prestige badly deflated at home. French Catholic laborites have now the opportunity for leadership. Have they the courage and initiative required to seize it?

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WATCH your every little word, or the college professors will dissect you. A long-distance phone from Worcester, Mass., the other evening, sent us like a shot to the January 7 issue of AMERICA. Some of the analytic minds of the Holy Cross faculty deduced that John Doherty's article, *Red Spain Tactics on Fourteenth Street*, was a "might happen" rather than a "has happened" narrative. To set them straight, and to assure our other doubting readers, we swear and attest that all the incidents related by Mr. Doherty actually happened and that they were faithfully and accurately reported. The article dealt with facts and eschewed fiction. But the professors were justified in their doubts and questionings, for we did slip in our *Who's Who* when we stated: "The incident that he relates is a sample of what has happened in Spain and what could happen here, given the proper setting." We withdraw "could" and insert "did." And as our salvo, we state that Holy Cross subscribes for more student copies of AMERICA and has subscribed through a longer period of years than any other college.

MR. DUPER COMMUNIST FLATTERS MRS. WEALTHY WHITE

A revelation of the process by a former Duper

FARRELL SCHNERING

NOT the least of the advocates of the People's Front is an ever growing contingent that willingly but often innocently marches beneath the emblem of the hammer and sickle. The principal recruiting agency for these detachments is the American League for Peace and Democracy, which helps look after the American interests of Comrade Stalin. You meet them everywhere. The *Daily Worker* and the *New Masses* describe them as anti-Fascists, mindful of the dangers threatening democracy. But if you get down to serious conversation with one of them, he is certain to leave you with the thought that the only permanent alternative to Fascism is Communism.

Generally speaking they fall into one of two categories. First, are the willing tools of Bolshevism, who hungrily gorge themselves on the vast pleasures of mental adventuring afforded them as "party sympathizers." In their mind's eye they may ascend to the mighty seat of Stalin to become all-powerful dictators. And then, in a burst of imaginary sentimentality, they can descend from the pinnacle of Stalin's power among the lowly, to bring the promise of hope for a beautiful life, but only after the totalitarian state has withered away.

These advocates of the United Front are in the habit of strictly associating themselves with the dictators rather than those dictated to. This makes the Dictatorship of the Proletariat much more palatable. They are forever speaking in terms of "we workers," but to them the working man is no more real than the artistic symbols they see on the pages of Communist publications. There he is pictured as a coarse brute with bulging muscles, a bull neck and an oxlike visage. They come from varied walks of life. A sincere but misguided desire to see justice done, but more often the hard knocks of the world accounts for their being followers of the cause.

The party reaps a rich harvest from those who fall into the second category: the innocent dupes. The processes of duping are varied. As an example, let us take the case of Mrs. Lily White, who was discovered by a member of the Patriotic Order of North American Antelope, during a great drive to aid numerous victims of an evil force. This lady has considerable money and still more time. She once headed a campaign by well-to-do dog fanciers, to

establish the canine as man's truest friend. As a result, she came to be called a fearless, civic-minded leader of women, which makes her legitimate prey for the Innocent's Clubs.

Mrs. White is well informed. She has been given to understand that Mr. Green and Mr. Lewis had a quarrel over the formation of the C.I.O. She has definite opinions regarding Nazism and knows that Hitler once had the audacity to say that woman's place is in the kitchen. That opinion caused her to decide that the Nazis were positively unspeakable people. She has also heard of the Russian revolution and Lenin and Trotzky, two bewhiskered fiends who fomented terrible disorder. Now Mrs. White, the civic-minded liberal, would tell you that workers ought to receive high wages. But she does not see that this need necessarily apply to her cook.

At the time of her discovery, the party is in the midst of a great campaign. A loyal stooge is called to the office and told there is urgent need for an innocent woman to head a provisional committee, which is to sponsor a giant united front rally in defense of democracy everywhere. The finding of Mrs. White is reported, the party leader is assured of her gullibility and says: "Draw her in, by all means. Our party can well use such a clear-headed woman."

So it comes to pass that Mrs. White receives an invitation to a Sunday afternoon tea. The hostess, whose home is put to use, is a recent dupe, who has been assured her new activities make her the benefactor of all mankind. The guests, carefully selected for the occasion, belong to the legions of the loyal. One of them is an aging professor of English who in his declining years turned to parlor Bolshevism out of sheer recklessness.

Also present is the lady who spent two weeks on a carefully conducted tour of Russia. She knows all about the Soviets, talks about the benevolence of Comrade Stalin and the loftiness of the great venture he is guiding. One honest-to-goodness specimen of the genuine article is on hand: a worker who is a bona-fide union member and stooging for the party in that organization. Among the guests is a party functionary, whose specialty is working among the "petty bourgeois element."

The conversation turns to questions of the day.

Mrs. White learns that there are frightful and sinister forces at work in the world. She begins to learn about Fascism and a suffering humanity ground down beneath cruel dictatorships. Workingmen, their wives and their children are being imprisoned and shot down in cold blood. The danger of a new and horrible war is casting a shadow over the world. Then, there is talk of collective security, the formation of Fronts and Committees that have a solution to this awful problem. Mrs. White is horrified, but observes it is not likely to happen here.

In a chorus the united fronters rise to that statement with proof to the contrary. She learns that these very forces are at work in America, seeking to destroy our democratic institutions. They speak of violence directed at strikers. The worker says he was once struck on the head with a police club. One of the guests swears to have witnessed police brutality on a local picket line. Why, surely, a woman in her position knows about this. She suddenly recalls having read something about a sit-down strike and says she has heard but did not think conditions were so bad as all this. She is assured it is even worse than that, if the truth were really known.

She is about to meet another of these enemies of the people, the Red Baiter. He lurks everywhere, to pounce upon every reform and say it is the work of Communists. And here the party functionary comes forward. He says he is a Communist and proud of it. His party is the victim of great misunderstanding. It is made up of patriotic Americans who love this country but will fight to the bitter end the despoilers of the glorious tradition of the Founding Fathers. His ideas are new and highly advanced, but not for the world would he force them upon others. All he wants is unity and the more of that the better. Surely, an intelligent, cultured lady of Mrs. White's integrity can see that she will be able to get along with him in the service of democracy.

By this time the lady is a trifle befuddled. She had not previously realized these terrible things were happening. Next she learns of the mass rally in which the whole town will be united for the common good. The hostess says they need an able and experienced woman to head the arrangements committee. She suggests Mrs. White. That lady feeling flattered but not quite realizing what she is taking on, accepts the job.

As plans go forward, this new dupe reaches heights of enthusiasm. She is told she may be called a Red. She says they may call her anything they please; she will not desert the cause of the weak. At the next meeting of her club, she discusses all these newly discovered evils and asks for support. The *Daily Worker* carries a story to the effect that a prominent club woman has lashed Fascism, warned of the dangers threatening Americanism and urged the formation of a broad united front.

A labor leader, long disliked by the party, is approached for support. Being painfully familiar with the forces guiding the united fronters, he sends them packing and says he will instruct his followers to take a similar stand. Mrs. White is told this man is wrecking her project. Woman-like she becomes

highly indignant and says his behavior is entirely out of reason for a labor leader. The next story in the *Daily Worker* declares that Mrs. White, a prominent anti-Fascist club woman is unable to understand the attitude of labor leaders who refuse to fight Fascism. She is portrayed as flaying the reactionary forces and urging the rank and file to ignore their advice by forming the united front in spite of them.

Mrs. White is now at the point of feeling she is of tremendous importance to world progress. Everywhere, her new friends shower compliments upon her. Soon the whole town learns she is defying everything and everybody in a great anti-Fascist onslaught. All this praise swells the lady's vanity dangerously, but she loves it. All the while the party is energetically capitalizing upon the misunderstanding that has developed. They penetrate unions with their new dupe's statement. The comrades point that here is a woman who is no Communist. But what is she doing? Why, she is building the united front. Close and life-long friends of Mrs. White, feeling sure she is not Red, decide they will give the cooperation she asks for.

Meanwhile, the friends of Mr. White have been doing considerable objecting to the conduct of his wife. They demand to know why he permits this foolishness to go on. Finally, he takes the matter up with his wife and insists that she drop it all. But by this time, the lady is in too deep to back out gracefully and she is still innocent as a babe. She suggests that her husband up to his ears in business knows nothing about these things. Would he dare accuse her of doing anything wrong? She is not going to make a fool of herself by quitting at this point, and besides, he knows that her interest in public affairs is so keen that she can never sit home and knit. Mr. White, a lover of domestic tranquility, decides to drop the matter rather than argue.

Thanks to the efforts of Mrs. White, stooges and the party and an uninformed public, the united front rally is a success. Much effective propaganda is made. A large sum of money is collected of which the party receives a goodly share and, in addition, the expense account has been well padded for the benefit of Comrade Stalin's program.

Should the lady grow suspicious, voice objections and continue to do so in the face of evasive replies, it will be hinted she is turning Red Baiter and falling for the lies of reactionaries. This may frighten her back into line. If her objections are directed at Communists, the answer will be told that the united front is all-inclusive and open to all who express a dislike for Fascism. Surely she understood that from the very beginning. Does she want to be a splitter of the workers by dragging in a red herring? But if she is too troublesome and fussy about an accounting of the money taken in, she will be dropped like a hot potato. It will be whispered about that she is a dangerous element, an incipient Fascist, a confused petty bourgeois with Trotzkyite tendencies and, in general, a disrupter. At the point of skepticism toward Communists, her utility as an anti-Fascist comes to sudden termination.

The writer has assisted in the duping of many a

petty bourgeois anti-Fascist. Usually the duping of the Mrs. Whites is painlessly accomplished. The rally passes into the history of party victories that yield money and extend its influence. The party will continue to use Mrs. White until her identity and connections are so well established as to render her useless to the People's Front. But new dupes are always being uncovered. If Mrs. White goes on to the point of outliving her usefulness, she will have reached the point of duping new innocents.

During the "Third Period" of party history we

used to say: "Scratch a liberal and you'll find a Fascist." In this era of the People's Front the following will generally hold true: Whenever you encounter a loud-mouthed patriot who quotes Abe Lincoln and vociferously calls himself an anti-Fascist, scratch him and you'll find a Communist. Question him and you will discover that he is guided not by the Declaration of Independence but by the Communist Manifesto. The moral of the story is: Beware of the loud-mouthed anti-Fascist, lest he lead you to the Dictatorship of the Proletariat.

POPULAR FRONT FORCES UNITE TO LIFT ARMS EMBARGO

Second article on machinery at work in Washington

JOHN V. HINKEL

THREE of the groups of the six constituting the Joint Committee to Lift the Embargo participated in the 1938 Communist May Day parade at New York. This Committee, as has been shown in my article last week, is chiefly responsible for the current "lift the arms embargo on Loyalist Spain" pressure at Washington, D. C., a pressure clearly organized and directed by the Communist Party.

Participants in this parade were announced by the Communist *Daily Worker* of April 27, 1938. Besides the Communist-controlled Medical Bureau and North American Committee to Aid Spanish Democracy, the following Joint Committee members were listed: the Communistic American League for Peace and Democracy, the Communistic Friends of the Abraham Lincoln Battalion, and the Communistic Confederated Spanish Societies. The other two members of the Joint Committee, the Communist-controlled American Friends of Spanish Democracy and the Communist-controlled Lawyers Committee on American Relations with Spain, did not participate as organizations.

Not one of these five groups has been honest enough to acknowledge its Marxist domination. There is ample evidence available, however, to link each, either directly or indirectly, with the Communist Party.

The American League for Peace and Democracy

The Marxist complexion of the American League for Peace and Democracy is well-known. The

League has been described by J. B. Matthews, its first national chairman, as "the most ambitious of all Communist 'united fronts' launched in this country." It was, he adds, to have been "a prelude to an American Popular Front." He says, in part:

From its very inception down to the present moment, the American League has been, in effect, a part of an international Communist conspiracy to involve the United States in a contemplated war on the side of the Soviet Union, or, failing in that objective, to cripple the United States through mutiny in the army and the stoppage of basic industries and to inaugurate class war and revolution here.

In a thoroughly documented study proving the League's Communist formation and control, Dr. Hillman M. Bishop, of the City College of New York, reached these conclusions:

The overwhelming majority of the organizations active in the work of the League are under the orders and discipline of the Communist Party. The organizational structure is undemocratic and makes possible control by a small numerical majority. Since the Communist Party initiated the League and has always maintained that the united front can succeed only when it is led by the Communist Party, there is good reason to believe that this structure was deliberately designed to allow Communist control without this being apparent to the innocent.

The immediate purpose of the American League is propaganda and other forms of aid to the Communist Party. The ultimate goal in principle is preparation for the proletarian revolution.

As first the American League Against War and Fascism (it changed its name to better assist Soviet Russia in 1937), the League grew out of the United

States Congress Against War, held at New York City in 1933. Thirty-five of the fifty-one groups sponsoring this Congress were Communistic or Communist-controlled. Henri Barbusse, French Communist, and other foreign Communists helped to organize branches of the League. (Barbusse's picture now hangs in every League office.) Communist domination of it has continued ever since.

The League has taken an extraordinarily active part in disseminating Spanish Loyalist propaganda in the United States. It was a co-founder of the Medical Bureau and North American Committee, and countless pro-Loyalist affairs have been held under its auspices. Articles supporting the Spanish Loyalists appear in almost every issue of its publication, *Fight*, which is edited by Joseph Pass, a Communist. A special "Spain" issue of *Fight* last Spring deserves mention. It contained sixty-four pages, of which sixty-one were devoted to Spanish Loyalist propaganda. The remaining pages were given over to advertising the American League itself, the Medical Bureau and North American Committee, the *Nation*, the *New Masses*, and the Open Road (a Soviet Travel agency) a pretty good indication of its Marxist sympathies.

Left wingers have a strangle hold on the major offices of the League. Its national chairman is one of America's most notorious Leftists, Dr. Harry F. Ward, who also heads the Communist-controlled American Civil Liberties Union and the semi-Marxist Methodist Federation for Social Service.

The vice-chairmen, both well-known Leftists, are Professor Robert Morss Lovett and Mrs. Victor L. Berger. Other Marxists holding executive positions with the League are James Waterman Wise, Steve Nelson and James Lerner. Many other avowed Communists also occupy or have occupied important positions with it. These include Earl Browder, Clarence Hathaway, William Patterson, Charles Krumbein, Angelo Herndon, James W. Ford, Joseph Lash, Max Bedache, Audley Moore, A. A. Heller, Elizabeth Gurley Flynn, Anna Damon, Mrs. Jeannette Turner, Margaret Cowl, Ben Gold and Robert Dunn.

Friends of the Abraham Lincoln Brigade

A leading Communist, Phil Bard, organized the Friends of the Abraham Lincoln Brigade with Communist support in the Spring of 1937. He became their first national executive secretary. Aside from propaganda, the principal function of the Friends has been to help feed, clothe, transport, hospitalize and extend other aid to men from the United States (fifteen per cent of them aliens) who violated American law by serving with the International Brigades of the Spanish Loyalist Army. At least eighty per cent of these men were Communists.

The Friends, on December 20 last, staged an interesting "welcome home" celebration for 322 returning Abraham Lincoln Brigade veterans on their arrival at New York from abroad. The veterans were given a rousing reception by a crowd of several thousand persons which included delegations from the Communist Party, U. S. A., the Young Communist League, the Communistic Inter-

national Workers Order and other Marxist groups assembled by the Friends. About 100 red flags were carried in the parade which followed.

Additional Marxist affiliations of the Friends are revealed by their *Who's Who in Defence of American Democracy*, a booklet of "greetings" recently published. The first "greeting," a full-page affair, is extended to the Friends by the National Committee of the Communist Party, U. S. A. It is signed by William Z. Foster, chairman, and Earl Browder, general secretary. Other "greetings" are from the New York State Committee of the Communist Party, the Young Communist League, the Waterfront Section of the Communist Party, the *Daily Worker*, the Prompt Press (Communist owned and operated), and many other Marxist groups. Even Amkino, the Soviet motion picture company, is among the happy throng of "greeters."

By their own admission, nearly forty per cent of the \$215,000 the Friends have collected so far from the general public has been used for "publicity and administration." A great deal of their literature is printed by the Communist Prompt Press. The roll of their officers and sponsors contains the usual large number of Communists and other left wingers, including David Ameriglio (head of their Paris office, born in Athens, Greece and naturalized in 1922 under the name of David Leeds), Ralph Bates (an alien), Abram Chasins, Louis Fischer, Lillian Hellman, Langston Hughes, Julia Church Kolar, Archibald MacLeish, Upton Sinclair, Donald Ogden Stewart, Max Yergan, George Seldes, Heywood Broun, Paul J. Kern and Jerome Davis.

Confederated Spanish Societies

Three days after the start of the Spanish Civil War, a handful of Communist and Anarchist Spanish workers' groups at New York formed the Spanish Anti-Fascist Committee to aid the Loyalists. In November, 1937, the Committee took in about sixty other Marxist-controlled Spanish clubs scattered throughout America. At the same time it changed its name to Confederated Spanish Societies.

There is little doubt that the societies, which now claim from 60,000 to 70,000 members, are dominated by Marxist elements. Hundreds of their members, both men and women, for example, participated in the last two Communist May Day parades at New York. Many of them wore Spanish Loyalist uniforms. Innumerable Marxist flags, banners and other insignia were carried by the marchers, who were lavish in their use of the Communist clenched fist salute.

The Confederated Spanish Societies are governed by an executive committee of sixteen—most of them Marxists. There is a general assembly, also heavily Marxist, composed of four delegates from each member group. The two principal officers of the societies, Daniel Alonso, general secretary, and Jesus Arenas, propaganda secretary, are both prominent Marxists.

The societies, it should be noted, are on "very intimate relations" with the Spanish Embassy at Washington, D. C., according to Pedro Lecuona, Minister-Counsellor of the Embassy.

American Friends of Spanish Democracy

Founded in late 1936 under left-wing stimulus, the Communist-controlled American Friends of Spanish Democracy have built up a fairly respectable "front." For that reason they have rallied more "innocents" to their support than most of the other Loyalist-aiding groups in this country.

The American Friends are an important affiliate of the Communist-controlled Medical Bureau and North American Committee, from which they derive much support. Their principal job is propaganda. They seem to spend most of their time drawing up propaganda petitions and getting signatures.

The offices (several small rooms) of the American Friends are located within a stone's throw of Communist headquarters. Some of their propaganda material is printed at a Communist print shop. All of their activities are well-publicized in the *Daily Worker* and other Communist publications. The non-Communist press has become well aware of the propaganda angle of the American Friends by this time. As a result they do not receive as much publicity as they formerly did.

Two of their leading officers are Bishop Robert L. Paddock, retired Protestant Episcopal Bishop, and the Rev. Guy Emery Shieler, editor of the *Churchman*, organ of the liberal wing of the Protestant Episcopal Church. Both have been criticized on occasion by members of their own denomination for their "too liberal" social views.

On the executive committee of the American Friends are these left wingers: George Backer, Roger N. Baldwin, Hubert C. Herring, the Rev. John Paul Jones, Dr. Reinhold Neibuhr, Josephine Schain and the Rev. William B. Spofford. The following "fellow travelers," "parlor pinks" or avowed Marxists are on the National Committee: Devere Allen, Harry Elmer Barnes, Alfred Bingham, Heywood Broun, Malcolm Cowley, John Dos Passos, Sherwood Eddy, Waldo Frank, Freda Kirchwey, Max Lerner, Professor Robert Morss Lovett, Bishop Francis J. McConnell, Archibald MacLeish, Vito Marcantonio and Rabbi Stephen S. Wise.

Lawyers Committee on Spain

The Lawyers Committee on American Relations with Spain is another striking example of a Communist United Front organization assuming an innocuous name to mask its real activities. The Committee's principal purpose is to concentrate legal pressure on President Roosevelt and Congress to remove the arms embargo on Spain on alleged technical grounds. To thousands of members of the American bench and bar it sent out questionnaires last year asking these questions:

"1. Do you favor revision of our neutrality legislation (containing adequate safeguards to our peace) lifting the embargo against Spain?"

"2. Would you vote for such legislation on lifting the embargo against Spain?"

Neither the name of the Committee itself nor these questions gave an inkling of the partisan nature of the committee's work. How many of those who answered this questionnaire knew of the committee's Marxist genesis and background? The an-

swer probably would prove very illuminating. It is difficult to escape the conclusion, therefore, that many of those who answered in good faith had no idea they were being "used" for partisan purposes.

The Lawyers Committee is a stepchild of the Communist-controlled Medical Bureau and North American Committee. As a matter of fact it is the latter's old Lawyers Committee, slightly refurbished and with many recruits. Paul J. Kern, chairman of the old Committee, became chairman of the new Committee when its name was changed last Spring. An active Leftist himself, many of his associates on the Committee are of the same type. Among them are Henry T. Hunt, Osmond K. Fraenkel, Arthur Garfield Hays, Stanley M. Isaacs, Vito Marcantonio, Leo J. Linder, Professor Herman A. Gray and Charles Rabbins. These and many other members are active in or for various Communist or Communist-controlled organizations.

The committee also has its printing done at the Sheridan Square Press, mentioned before as being directed by several reputed Communists. The most significant tip-off of the Committee's Communistic connections, however, is its headquarters. These occupy one tiny room of a five-room suite, a veritable Marxist nest, at 20 Vesey Street, New York City. The other rooms—and this is extremely important—are occupied by Marxist organizations.

Room 301, that of the Lawyers Committee, is listed on the building directory board as the office of the Communistic American Board of Guardians for Basque Refugee Children (now defunct) and the Communistic Ben Leider Memorial Fund. Entrance to Room 301 may also be had through Rooms 302 and 303. The former is the headquarters of several Communistic anti-Nazi groups, while the Pastorius Publishing Company, which issues the Communist *Deutsches Volksecho* (German Peoples' Voice), occupies the latter.

Such is, in brief, the Marxist background of each of the six Communistic or Communist-controlled groups comprising the Joint Committee to Lift the Embargo. The significance of their present association is plain. In the words of the Hon. Irwin Laughlin, first Ambassador to the Spanish Republic:

Since the beginning of the Civil War in Spain in July 1936, public opinion in the United States has been strangely confused as to the facts of the situation, which has been artfully misrepresented by elements actually anti-democratic masquerading as democrats, with the object of destroying democracy.

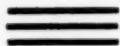
These elements are trying to destroy democracy in Spain in their effort to destroy it throughout the world, and they are using the Spanish situation to fertilize the ground in the United States for the growth of their subversive doctrine. Under the pretext of the preservation of the Spanish Republic, which they themselves destroyed in the Spring of 1936, all their activities in this country are directed toward the destruction of American democracy.

The facts are clear and indubitable. They need to be presented in a naked form to be recognized as the truth. They cannot be denied.

Thoughtful Americans, regardless of which side they favor in Spain, would do well to ponder these words by Mr. Laughlin.

THE NEED OF A REVISED WAGNER ACT

FRIEDRICH BAERWALD



DURING his campaign for reelection, Senator Wagner refused consistently to be dragged into a discussion of the feasibility or necessity to improve upon the present National Labor Relations Act which bears his name. That this attitude proved to be good campaign strategy is demonstrated by the huge plurality with which the Senator has been returned to his seat. However, it would be a mistake to assume that this favorable verdict of voters indicates that all is well with our present procedure to adjust employer-employee relationships. Nor should we be led into acquiescence by the fact that no major labor dispute seems imminent at this time.

The recent peaceful settlement of the conflict in the railroad industry is of course no credit to the Wagner Act. The arbitration procedure, which was put into operation to prevent a threatened strike or lockout in that industry, rests upon a special law, the Railway Labor Act. In fact, if the settlement of that dispute would have had no other basis than the National Labor Relations Act, a peaceful outcome would have been more than doubtful.

The fact that the Wagner Act is far from perfect can be explained easily by the circumstances under which it was drafted and passed. The NRA provided for collective bargaining and the protection of the right of workers to organize. When the Supreme Court, by unanimous decision, ruled the NRA out of the statute books, it was feared that this ruling might be interpreted by employers as an endorsement of their frequent refusal to bargain collectively with representatives of labor. To prevent such a relapse into totally unsettled labor relations immediate legislation was necessary. The Wagner Act is therefore in the nature of a stop-gap. It would be a grave mistake to consider this piece of extemporaneous legislation as the final solution of the complex problems of modern labor relations.

A rewriting of the Act itself must be preceded by a thorough reconsideration of the principles involved in modern labor relations. In short these relations revolve around two problems: union recognition and settlement of labor disputes. Now, it is my contention that the Wagner Act embodies nothing but an inadequate attempt to tackle the first problem, while it does not even try to solve the second and more urgent one.

The National Labor Relations Act in its present form is simply a roundabout way to enforce union recognition on the part of employers. Unions must be recognized if the majority of workers of an "appropriate unit" for collective bargaining belongs to such an association. Employes cannot be dismissed

because of union membership or activity. In order to secure the independence of unions from employers the latter are not allowed to support them financially. Thus, the only labor relations coming under the jurisdiction of the National Labor Relations Board are those concerning recognition of unions and non-discrimination against any of their members.

To enforce these principles a huge administrative machinery has been set up, whose sole object it is to constantly settle questions arising out of union recognition and unfair labor practices. The following considerations will show that this arrangement makes for a rather startling disproportionality between efforts to obtain and secure industrial peace and results.

If we would only stop to think through what collective bargaining means, we would realize that the main points of contention arising out of the Wagner Act are not inherent but only accidental to the principle of union recognition and collective trade agreements.

The fundamental trouble with our present system of union recognition is that it is based on the number of union members in one particular plant or concern. It does not rest upon a recognition of unions on a national scale establishing automatically the local units as bargaining units merely on the strength of their membership in the national organization. As things stand now, if 50.5 per cent of the workers in factory "A" vote that they want to be represented by a union, then according to the Wagner Act there has to be established collective bargaining.

Now if in factory "B" of the same industry group and section only 49.5 per cent of the workers indicate a desire to be represented by unions, collective agreements can be refused by management. Furthermore, if after the lapse of a first collective contract a new vote in factory "A" shows that now only 49.9 per cent of the workers belong to the union, the employer has the right to withdraw his previous recognition of the union. Such a possibility is plainly detrimental to the interests of social relationships.

These conditions are in themselves a source of constant industrial unrest. In order to gain or retain more than 50 per cent of workers in each appropriate bargaining unit, unions insist upon the closed shop because the hiring of non-union workers could eventually invalidate the right of the union to deal with management. To prevent a drop in membership and a resulting decline in dues, unions try to have the check-off system accepted by employers, although this method is in general use only in labor organizations of totalitarian states. In short the Wagner Act almost forces unions to become in practice, if not in theory, compulsory organizations in order to obtain and retain recognition. It introduces, thereby, unknowingly I presume, a pattern of labor organization which in its essence is more compatible with Fascist than with democratic forms of social relations.

Long before President Roosevelt sent his special committee abroad to study labor relations, it was

well known in this country that in other democratic nations the problem of union recognition has not been solved by *ad hoc* legislation, but through a gradual growth of insight into the structure of modern social conditions on the part of employers as well as of labor. For many decades before the war, trade unions had been fighting for recognition. When finally representatives of employers and employees came together to recognize each other, as agencies for collective bargaining, they did not do so by government compulsion but in realization of a social change in the pattern of industrial relations.

Union recognition was not based on a legal act. It evolved in the course of a long-run historical trend. Labor legislation in these countries was based on this actual development. It followed union recognition. It did not precede it. Unfortunately, things did not happen that way in the United States. Union recognition had to be introduced by legislation because the growth of understanding of modern industrial relations on the part of management was slow at its best.

However, union recognition per legal *fiat* must be considered a primitive and transitory stage. It must be followed by a voluntary and fundamental adjustment of our industrial society to this new type of social relationship. In due time, this should lead to the adopting of a definite rule of conduct on the part of employers and employees accepting union recognition once and for all as the basis for industrial relations. Once this has been achieved, educational labor legislation of the type of the present Wagner Act with all its imperfections can be abandoned in favor of a more comprehensive attempt to set up a permanent procedure for the settlement of labor disputes.

The preparatory steps in this direction cannot take place on the plane of legislation. They must be made within our industrial society itself. A move should be started to promote a voluntary gentleman's agreement between all industry and labor to set up and recognize agencies for collective bargaining on a national scale and to determine the regional bodies which are to deal with local conditions. For this purpose it is necessary to designate representatives of management and workers in the main industry groups who, in mutual consent, will be considered as having the power to enter into negotiations and conclude collective agreements settling conditions of work in these industries either nationally, regionally, or locally. Such a basic agreement on a national scale would solve once and for all the local problems of union recognition. The question of the exact number of union members in local plants would immediately become irrelevant. This would end all coercive union practices, while at the same time it would guarantee the principle of union recognition and make the practice of collective bargaining universal.

An agreement of that kind would establish more firmly than mere protestations the claim that this is a mature and progressive industrial system. It would clear the atmosphere of false issues and would create the appropriate setting for a really

effective National Labor Relations Act. This new law would merely have to take cognizance of the fact that mutually recognized national and regional bodies of management and labor have been established for the purpose of collective bargaining. It could then proceed to establish rules of bargaining between these established and recognized agencies. For the drafting of this legislation to introduce at long last an orderly arbitration procedure in this country, we would not have to look abroad. The model is right at hand. It is the Railway Labor Act to which we already referred. Its efficiency has been demonstrated fully in the recent dispute in a way that certainly has not proved to be harmful to the legitimate interests of labor.

THE COLLEGE MAN INVESTS IN EDUCATION

CLEMENT J. FREUND



PONDEROUS, middle aged and well dressed, he lounged in an enormous arm chair at the Detroit Athletic Club. "Don't waste your time in college; you'll never make any money that way. Get out early and learn how to work. I've made my pile, a pretty good pile if I do say so, but I learned how in the school of hard knocks. And all my life I have been keeping college graduates alive, mostly by paying them more than they earned, but often by outright charity."

He blew a cloud of fragrant cigar smoke toward the Washington portrait on the wall above, and paused to glare impressively at the eager boy who faced him.

"Look at the big men in the automobile business. Look at Bill Knudsen over there. Look at Ford and Chrysler and Keller and the Fisher boys and a dozen others. They've all made real money and none of them ever went to college."

Sometimes that kind of talk makes college professors' hair bristle, and they may testily remind you that Mr. Sloan and Mr. Zeder and Mr. Kettering did go to college. But no college professor overheard the successful gentleman at the Athletic Club, or spoke up in rebuttal, because college professors do not usually frequent pretentious clubs and, besides, they are notoriously timid in the presence of Success.

Moreover, there is no good reason why the professorial hair should bristle. After all, the successful gentleman is right, or at least half right. Who raised this issue of the dollar and cents value of a college education anyway? Unless Cardinal Newman was mistaken, the colleges of liberal arts have "the object of training them (students) to fill their respective posts in life better, and of making them

more intelligent, capable, active members of society." That has little or nothing to do with making money. The purpose of the professional colleges and schools is to prepare men and women to do good in the world by the application of special and technical skills. The income they derive from those skills is accidental. In the eyes of the medical faculty, the Maryknoll nun who cures paupers in China belongs quite as distinctly to the profession as the eminent surgeon who takes away diseased organs and ample fees from millionaires. And so, if it is not the aim of colleges to teach the making of money, what difference does it make if the graduates make none?

"College graduates need to make money in order to get a decent return on the huge investment which they and society have made in their education." Well, just how big is that investment? It varies greatly between Princeton and Berea, but let us try to strike a quick, rough average. Statisticians of the Universities of Illinois and Minnesota, Doctors Greenleaf and Zook of the United States Office of Education, and many other experts have estimated how much a college or university spends per year on each undergraduate student. The average of all these calculations is apparently about \$500, or \$2,000 in four years. The student or his parents pay about half and the community pays the other half in the form of endowment income or taxes, but all of it is spent on the student, all of it is invested in his college education. The \$2,000 do not include the cost of food, clothing, lodging and other necessities which are no part of the investment; the student has to live, and would have to if he remained out of college.

But the \$2,000 are not the whole investment. The student needs books, stationery, instruments, membership in scholarly societies, and the like, which are a part of the investment but which the college does not furnish; he must pay for them himself. Most college officials would probably agree that the average student spends about \$10 per month for such incidentals during the school year of nine months, or \$90 per year, and \$360 in four years. So far, the investment in the student's education amounts to \$360 expended directly by himself, and \$2,000 expended by the college, or \$2,360.

But neither is that the total investment. The boy cannot at the same time attend college classes and work in a bank or a factory or in an A. and P. store, and nine months' lost income in each of four college years should be counted into the investment. It is hard for a boy to find work in these days of strenuous competition, but assume that he would be smart and lucky enough to obtain a full-time job if he did not go to college, and that he actually is smart and lucky enough to obtain work for two months in each of four summer vacations. It is needless to complicate the discussion by talking about the part-time student or the student who goes to summer school.

Now, if he did not go to college and found work, what would the young man's income be? Dr. Harold F. Clark of Columbia University has made it his business to ascertain what Americans earn per

year in various occupations. He tells us that the average is \$1,070 for the simplest clerical work, and \$795 for common labor. And it is common labor or simple clerical work which the young man would have to do. He would not yet be strong enough for more remunerative production work in modern industry, and presumably would have no craft or skill. He might be paid somewhere between the \$795 and the \$1,070, perhaps half way between them, or \$932.50.

But he is employed during two vacation months in each of the four years, and accordingly loses each year only 10/12 of \$932.50, or \$777. Four times that, or \$3,108, is the income he sacrifices for the sake of a college education.

It appears, then, that the average American college graduate invests in his education the cost of the education, \$2,360, and an income loss of \$3,108. The sum total is \$5,468. So much for the capital figure.

Now we come to the rate of return. A quick glance or two into Professor David F. Jordan's *Managing Personal Finances* will help us. We read that secure investments necessarily produce much less than the speculative kind. Surely, an education is just about as secure an investment as a man can make. He cannot possibly lose it as long as he remains alive and sane. I suppose that an education is just as secure as long-term Government Treasury bonds which yield in the neighborhood of 2¾ per cent.

But the education, while utterly safe as a possession, may be much less dependable as a source of income, and the college graduate may demand more than 2¾ per cent. On the other hand, we learn from Professor Jordan's book that 5½ per cent is nearly the upper limit for safe investments. Perhaps the college graduate is entitled to about 4 per cent. But we have just determined that the investment is \$5,468. Hence, the annual return at 4 per cent is \$218.

Now, we saw a moment ago that unskilled people average approximately \$932 per year. The college graduate who has no skill or craft should earn that much, plus \$218 on his investment, or the sum of \$1,150.

Unless I have committed errors, and statisticians and accountants tear this argument to pieces, the college man with average experience who makes no less than \$1,150 can look the world in the face. He does not owe anybody anything. He is making good use of the opportunities which have come his way, and he is getting a reasonable return on the "huge" investment that had been made earlier in his college education.

I do sincerely hope that this little article will hearten many a college man who has no acquisitive gift and who encounters older brothers, aunts, uncles, godparents, high-school teachers and home town patriarchs who point the finger at him—from whom they all expected so much when he was a boy. I hope it will give him courage to talk back to his critics, and with emphasis, even to the extent of raising his voice, stamping his foot, and pounding on the table.

TOM MOONEY

IT is in no unfriendly spirit to Tom Mooney that we regret the pardon issued by the Governor of California. The man may be guilty.

Whether Mooney was guilty of killing ten people by setting off a dynamite bomb has been debated for twenty-two years, and will continue to be debated. In our opinion, the question will never be settled definitely since, because of a belief, with which many agree and many disagree, the man was never able to get a fair trial of the kind guaranteed by the Constitution of the United States. We reached that conclusion before President Wilson's investigators reported, and long before the Wickersham Commission was thought of. Our opinion has been strengthened by a study of every report available, with special attention given to reports made by men convinced of Mooney's guilt.

To us, the issue was and is far more important than the fortunes of Tom Mooney. When the least constitutional right of the meanest citizen can be set at naught, we have a government not of law but of men. In that form of government no man is safe. Reams of nonsense have been written for and against Mooney. All we can say is that pleas for justice fall flat unless they include justice for those whom we think criminal. An argument for constitutional free speech leaves us cold unless it claims free speech for those with whom we disagree.

We had hoped that Mooney's case would have been given a new turn by the Supreme Court of the United States. But the ineptitude of Mooney's counsel ever since the Chief Justice remanded the action to the California courts, made that impossible. For several years Mooney has been in the hands of men more interested in exploiting him than in defending his legal rights. The sheer imbecility of the last two petitions to the Supreme Court would have disgraced a freshman in a third-rate law school, for in them no issue which a court of law could possibly consider was presented.

It was, perhaps, inevitable that the case should be settled, legally, by a pardon, and not by a new trial. This is unfortunate, since a pardon expresses chiefly the views of one man, not bound by the laws of evidence recognized in the courts. In addition, this pardon expresses the fulfilment of a political promise. Considered as a legal document, it leaves the question of Mooney's guilt or innocence precisely what it has been for more than twenty years, a source of argument and discord.

Mooney now announces that he will devote himself to organized labor throughout the world, and the cause of peace. His first move in this direction, as reported by the press, was a telegram to a committee at Washington urging the enactment of legislation which will prolong the war in Spain, and lead to the establishment of a dictatorship under which, as in Russia, death is the penalty for forming an independent labor union. But any novelty which attaches to Mooney's views will soon wear off. When Governor Olson pardoned him, he consigned him to speedy oblivion.

FOUR AMERICANS

THIS week some of us celebrated the birth of four great Americans; Benjamin Franklin on the seventeenth, Daniel Webster on the eighteenth, Robert E. Lee on the nineteenth, and Stonewall Jackson on the twenty-first. Two were politicians in the best sense, and two were soldiers, greater in defeat than in victory. Differing widely in place of birth, in environment, and in personal characteristics, these men were one in their unselfish love of country, in their willingness to be sacrificed for the welfare of their fellows. May God grant us successors to these great Americans!

GOVERNMENTS MU

IN an appeal to the people, the late President Wilson once said: "I am but your servant." What is true of the official should be true of the government. Its function is to serve the people. But every government can be the enemy of the people, and usually is, unless carefully watched and checked.

In the United States we bind all government fast with the chains of a written Constitution, for it is the American idea that government shall have none but enumerated and limited powers. For this reason, the approach to dictatorship in this country is in the direction of expanding the authority of the Federal Government, not by amending the Constitution, but through the gradual assumption by the Administration of powers not granted in the Constitution. This policy is usually accompanied by attempts to prevent the courts from passing on the constitutionality of legislation enacted by the party in power, and by propaganda to bring them into contempt.

Obviously, liberty is endangered when the people accept without protest whatever may be done by the government. No government ever marches to dictatorship by proposing to destroy the liberties of the people. Hitler, Stalin and Mussolini all began with pledges to protect and enlarge them. Once entrusted with power, they demanded more, then assumed all authority, making the national assemblies and courts mere agencies to execute their will. Success lay in their ability to deceive the people.

In the United States enlarged powers are

MUNITION JOBS

WHAT has happened to the "drive" to place all Federal employes under civil service? Has it been shoved into the dusty corner to which the Administration's pledge to reduce the number of employes by at least one-fourth was relegated shortly after it was made? The number of employes has risen in six years from about 570,000 to 870,000, much of the increase being due to persistent disregard of the civil-service system. New legislation is needed, for as soon as the munition factories begin to work, thousands of new jobs will be at the disposal of the Washington politicians.

MUST BE WATCHED

generally asked for the Federal Government on a plea for "liberalism." Liberalism once connoted a large degree of freedom from government regulations, especially of the sumptuary type, and from government control. Today the word is twisted to mean the exact opposite. According to the political party in power, the citizen who demands more and more governmental regulation and inspection, with higher taxes imposed by a political group at Washington, and indeed made necessary by the creation of thousands of boards and officials, is the only true Liberal. Those who oppose this policy are "reactionaries," "economic royalists," and "Tories." Thus the Liberal of 1776 is the selfish reactionary Tory of 1939, and the Tory of Revolutionary days is now the real Liberal.

The chief result of the Liberalism now favored at Washington has been the creation of the hugest debt this country has ever known. False Liberalism is necessarily wasteful of the money of the people. What is worse, this Liberalism resolutely refuses to consider any method of limiting the National debt, and has lately begun to style all Federal expenditures "investments," rather than obligations for which the people must pay in the form of a higher cost for the commodities of life. If expenditures are in fact investments, then the wisest policy this country can adopt is to spend and spend and tax and tax. That policy will certainly be adopted if the people fail to check this false Liberalism, liberal with the money of the people, but liberal in no other sense.

DO WE WANT WAR?

THE President's Message to Congress has given rise, as is proper, to debate. We trust that this debate will be continued in both Houses of Congress when the bills to give actuality to the President's plans are submitted. It would be an evil day for this country when, under the threat of withdrawal of patronage or of any favor, right or privilege, the mouths of the people's representatives should be closed. That hour would mark the passing of our constitutional government, and the inauguration of the first American dictatorship.

Debate on the Message will necessarily include discussion of our foreign relations. The example has been set by the President himself, by several of his Cabinet, and by the chairman of the important Senate Committee on Foreign Relations. Statement after statement has been made in which certain foreign countries, specifically Germany and Japan, have been marked out for denunciation, on the ground, chiefly, that their Governments are dictatorships; nothing, however, has been said about Russia or Mexico, nor has any explanation been assigned for this glaring omission. Regretfully we reach the conclusion that at least some of these statements were prompted not so much by zeal for the welfare of the American people as by obedience to the wishes of private factions. Nothing else can explain the silence of these officials, or the official recognition which has been repeatedly extended to the Russian dictatorship, the most frightful which the world has ever seen.

At this moment, then, it will be profitable to recall the counsels of a man whose patriotism was proved beyond question in war and in peace. His name was Washington, and we venture to arrange his wisdom under specific heads.

1. "Observe faith and justice towards all Nations; cultivate peace and harmony with all."

2. "... Nothing is more essential than that permanent, inveterate antipathies against particular Nations, and passionate attachment for others, should be excluded; and that in place of them just and amicable feelings towards all should be cultivated."

3. "Antipathy in one nation against another disposes each more readily to offer insult and injury, to lay hold of slight causes of umbrage, and to be haughty and intractable when accidental or trifling occasions of dispute occur. Hence frequent collisions, obstinate, envenomed and bloody contests."

4. "The Nation prompted by ill-will and resentment sometimes impels to war the Government, contrary to the best calculations of policy. The Government sometimes participates in the national propensity and adopts through passion what reason would reject; at other times, it makes the animosity of the Nation subservient to projects of hostility instigated by pride, ambition, and other sinister and pernicious motives. The peace often, sometimes perhaps the liberty, of Nations has been the victim."

5. "Sympathy for the favorite Nation, facilitating the illusion of a common interest . . . betrays

the former into a participation in the quarrels and wars of the latter . . . gilding with the appearance of a virtuous sense of obligation a commendable deference for public opinion, or a laudable zeal for the public good, the base or foolish compliances of ambition, corruption or infatuation."

6. "Against the insidious wiles of foreign influence (I conjure you to believe me, my fellow citizens) the jealousy of a free people ought to be constantly awake; since history and experience prove that foreign influence is one of the most baneful foes of Republican Government. . . . Excessive partiality for one foreign nation, and excessive dislike of another, cause those whom they actuate, to see danger only on one side, and serve to veil and even second the arts of influence on the other."

7. "The great rule of conduct for us, in regard to foreign nations is, in extending our commercial relations, to have with them as little political connection as possible. . . . Europe has a set of primary interests which to us have none, or a very remote, relation. Hence she must be engaged in frequent controversies, the causes of which are essentially foreign to our concerns. Hence, therefore, it must be unwise in us to implicate ourselves by artificial ties in the ordinary vicissitudes of her politics, or the ordinary combinations and collisions of her friendships or enmities."

8. "Why forego the advantages of so peculiar a situation? Why quit our own to stand on foreign ground? Why, by interweaving our destiny with that of any part of Europe, entangle our peace and prosperity in the toils of European ambition, rivalry, interest, humor, or caprice?"

We fervently pray that these wise principles will be adopted by Congress in all questions of foreign policy. If they are set aside, if the intensive propaganda against certain nations, spread throughout the country with the help of Federal officials whose very position binds them to neutrality, is continued, then within a month after Europe goes to war, we shall "quit our own to stand on foreign ground."

Propaganda is already at work to explain the conduct (and indeed to gild it) of those nations who have steadfastly declined even to consider the debts contracted during the World War. The purpose of this propaganda is repeal of the Johnson Act, thereby enabling certain European nations to go to war with our financial support. Other factions propose to give the President powers through an alleged Neutrality Act which could bring us into war overnight. The war lords are raging, and we Americans are asked to harbor them. Should we yield to that outrageous invitation we shall inevitably be entangled in a war to protect "interests which to us have none, or a very remote relation," a war with horrors incomparably greater than those which marked the World War.

The inevitable—and intended—purpose of this propaganda is an American fleet in European and Asiatic waters, an American army flung half-way around the world, and an American store-house of gold, to promote, through another World War, the destruction of American interests.

Let that prospect be faced squarely by Congress.

NAIL-PIERCED HANDS

WHEN we look upon a little child in agony, an agony which physicians cannot even alleviate, our hearts ask "Why?" This child is dear to God, for it is untouched by actual sin. We admit that we sinners ought to suffer for our misdeeds, but why this innocent?

Our hearts will never find an answer, but our minds can. Not that we can fathom the last reason why suffering exists, but reason enlightened by Faith, can find an answer that is adequate. Most of the difficulty in the problem arises from a very grave but common error. We think that pain and suffering are in all respects a positive evil. That, of course, is not true.

When Our Lord was dying on Calvary, the mob cried out: "Come down now from the Cross, that we may see and believe." (Saint Mark, xv, 32.) These people could not accept a God Who could suffer, a God Who preached that "if any man will come after me, let him deny himself, and take up his cross." (Saint Matthew, xvi, 24.) It is evident, then, that suffering is an integral part of the Christian's life, and more, that it is normally the condition of following Christ. We must take all the sufferings and the heart-aches allotted to us by God's most loving Providence, and find in them a tie which binds us more closely to Him Who loves us with an infinite love. We can seek God in health, surely; but suffering is a shorter path to Him.

The world does not understand this function of suffering, because it is not of Christ's spirit. Unfortunately, this misunderstanding is shared even by some Catholics.

With these thoughts in mind, let us approach tomorrow's Gospel, taken from Saint Matthew, viii, 1-13. Here we are told of two cases in which Our Lord by His power as God restored two sick persons, one a leper, the other a paralytic servant, to health. In each instance, we find Faith in Our Lord as God, and perfect confidence that the petition would be granted. The Gospel is a charming picture of Our Lord's goodness, but does it not contradict what has been said of the place of suffering in the Christian's life?

First, let us remember that as Master of life and death Our Lord can cure instantly every sick person on earth. But in spite of the prayers poured forth for many, it is obvious that such is not His Will. Our Lord answers these prayers only when a cure is for His glory and for the spiritual welfare of the invalid. Otherwise He leaves the sick with this powerful means of glorifying Him, and of atoning for their sins, and for the sins of the world. Here, probably, we come as close as we ever shall in this world to the answer to the question of why God permits suffering. Like prayer, suffering is a key to Heaven.

It is wholly proper to pray for health, provided that we pray aright. But let us not be downcast when our prayer seems unanswered. In the suppliant hands of all who suffer, God sees the nail-pierced Hands of His Son which alone open the gates of our lasting city, our heavenly Jerusalem.

CHRONICLE

THE ADMINISTRATION. The inability of Secretary of Labor, Frances Perkins, to secure peace between the C.I.O. and A. F. of L., led President Roosevelt to entrust the task to Harry L. Hopkins, newly appointed Secretary of Commerce. . . . The National Munitions Control Board disclosed that two large shipments of military planes had been shipped from the United States to Loyalist Spain in violation of the Neutrality Act. The Board revealed there had been many attempts to ship arms and munitions to Spain through a third country. No exports of munition were made or attempted to Franco Spain. The Board charged agents of the Spanish Ambassador to Mexico had purchased twenty airplanes in the United States and shipped them in 1937 through Mexico to the Leftist forces in Spain. The Board named two American aviation companies as forwarders of forty planes, through Canada and France, to Leftist Spain. The Canadian Government was told the planes were for Turkey, documents apparently signed by Turkish officials were submitted. The documents were found to be "forgeries by agents of the Spanish Government," the Board's report declared. . . . Secretary Hull's letter of last July to American manufacturers of aircraft and bombs, urging them not to ship these materials to Japan resulted in the absence during November of any requests for licenses to export planes to Japan. The Secretary said the State Department would "with great regret issue any licenses" for shipments to countries which use airplanes "for attack on civilian populations." Great Britain led all countries in purchases of munitions and planes from the United States. . . . In a Jackson Day dinner, President Roosevelt asked Democrats unsympathetic to the New Deal to join the Republican party. . . . The President announced the Department of Justice would conduct an investigation into the charges of the Dies Committee concerning Nazi, Fascist, Communist activities. The President denied the action of the Justice Department was a move to block continuation of the Dies Committee. . . . Secretary Ickes canceled an address he was to have given before the American League for Peace and Democracy.

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THE CONGRESS. Denouncing the attempts to lift the embargo on arms, Representative John E. Rankin of Mississippi, declared these efforts were inspired by Communists. "Yesterday the Communists stormed Congress and demanded this repeal," he said. "I know the Communists, the munitions manufacturers and the international bankers are behind this movement. They want us to enter the Spanish war regardless of what it would cost in blood and treasure. Our troubles are here at home. Let us put our own house in order, look after our own peo-

ple. . . ." In criticizing the appointment of Frank Murphy as Attorney General, Representative Hoffman exhibited weapons he said were used by sit-down strikers at Flint, Mich. . . . New Deal control of the Senate order of business was assured when majority leader Barkley added tested Administration followers to the Steering Committee and the Policy Committee. . . . President Roosevelt's \$875,000,000 supplemental WPA request was cut to \$725,000,000 by the House deficiency appropriations sub-committee. In an Administration move to force a showdown, Chairman Taylor of the House Appropriations Committee, reintroduced the bill with the original \$875,000,000 called for. This will force members to show their attitude toward the proposed cut in a record vote on the House floor. . . . Representative Dies disclosed his belief that evidence shows American newspaper writers are receiving considerable money from foreign governments to mold American opinion to their side in an expected war. He declared: "I am convinced that just as soon as England, France and Russia feel sure they can depend on American support in a war with Germany and Italy they will go into war. Two years ago, the French budget was publicly announced to contain funds for propaganda in this country." . . . A Presidential message to Congress requested an appropriation of \$552,000,000 to pay for "a minimum program for the necessities of defense." \$300,000,000 of the proposed sum would purchase 3,000 first-line fighting planes for the army. \$21,000,000 would equip the navy with about 500 additional planes. . . . The Administration effort to force a record vote on the proposal to cut \$150,000,000 from the WPA deficiency appropriation bill was balked when the House Appropriations Committee reversed the action of Chairman Taylor and approved the action of its sub-committee in cutting President Roosevelt's proposed \$875,000,000 to \$725,000,000.

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WASHINGTON. The Senate Commerce Committee, in an open hearing, questioned Harry L. Hopkins concerning his qualifications for his new position as Secretary of Commerce. Mr. Hopkins admitted it was an error for him to make political speeches while he was Administrator of the WPA. He denied he ever made the statement: "We will spend and spend, tax and tax, elect and elect." Frank R. Kent, newspaper columnist, testified that a personal friend of Mr. Hopkins, on two occasions, quoted the former WPA chief to this effect. Arthur Krock, New York Times correspondent in Washington, declared he had verified Mr. Kent's report to his own satisfaction. Asked whether he was a registered Socialist in 1914, Mr. Hopkins could not remember. He said he supported Morris Hillquit, Socialist can-

didate for Mayor in New York. With reference to the manner in which the WPA rolls increased before election time last year and dropped after election, Mr. Hopkins said: "I realize there are people so cynical they say the rolls would be increased for an election." . . . A judiciary subcommittee heard witnesses opposing the appointment of Felix Frankfurter as an associate justice of the Supreme Court. The fact that Mr. Frankfurter was European-born, is a member of the board of the American Civil Liberties Union were entered as objections by two witnesses. Another objector said Frankfurter is "the brilliant point of the auger with which the Communists have bored into the Federal Government until Earl Browder says they now control it." Frankfurter "is imbued with the philosophy of socialistic collectivism," according to another witness. . . . Senator McCarran asked Professor Frankfurter if he believed in the doctrines of Karl Marx. Mr. Frankfurter did not give a direct answer to the question, but replied: "Senator, you've never taken an oath to support the Government of the United States with less reservation than I have, nor do I believe that you are more attached to the theories and policies of Americanism than I am." Asked whether he was a Communist, Mr. Frankfurter said he was not, declared "that party does not represent my views of life or government." Mr. Frankfurter defended his membership on the national board of the Civil Liberties Union. The Senate subcommittee voted to recommend his confirmation.

AT HOME. Before a joint meeting of the House and Senate Military Affairs Committees, Ambassadors Kennedy and Bullitt voiced the opinion there was a possibility of European war. Some members at the hearing hinted the meeting seemed to be a "build-up" for the President's rearmament program. Senators Nye, Clark and Lee revealed they were not much impressed by the Ambassadors' testimony, as far as it touched the interests of the United States. Senator Nye thought the meeting was for the purpose of getting airplane plants built able to supply England and France with sufficient planes in a short time. Said Senator Nye: "If their purpose was to startle the committee on American safety, they failed miserably." . . . Replying to the invitation of Fernando de los Rios, Spanish Leftist Ambassador to the United States, for prominent Catholics to investigate the religious situation in Loyalist Spain, Archbishop Curley declared: "I refuse to be duped by alleged religious ceremonies especially staged for the benefit of visitors . . . on ground still wet with the blood of hundreds of priests and nuns." . . . Monsignor Fulton J. Sheen asked the Ambassador that the invitation be extended by "those whom Your Excellency says are enjoying religious liberties. Will you, therefore, kindly ask the Bishops of Madrid, Valencia and Barcelona to have the respective pastors of those cities invite me to their churches? I know where these clergy are, and so do you. The massacred can write no letters; the crucified can never invite; the slain can extend no hand of welcome." . . . Thomas

J. Mooney, convicted in the 1916 San Francisco Preparedness Day Parade bombing, was pardoned by Governor Olson of California. Mooney served more than twenty-two years in prison. . . . On a trek to protest against a movement among owners to abandon sharecropping in favor of hiring day laborers, 1,000 men, women and children, sharecroppers, marched along the highways, slept in the open in southeast Missouri. . . . Secretary Hull and other delegates to the Lima conference denied printed stories which pictured Peruvian officials as spying hosts.

SPAIN. Generalissimo Franco's offensive continued its onward sweep in Catalonia. As the Franco troops poured into towns vacated by the Loyalists they found the churches had either been destroyed or converted into garages or headquarters for political purposes. Franco brigades captured 100 towns and villages and 1,200 square miles of Catalan territory in less than three weeks. More than 4,000 Loyalist prisoners fell to the advancing Nationalists. . . . General Solchaga, led a Nationalist column into Montblanch, key military position, fifteen miles north of Tarragona. From Montblanch, Franco is only fifty miles from Barcelona. On the northern Catalan sector, General José Moscardo penetrated further east of Mollerusa. . . . General Juan Yague, heading another Franco column, captured Garcia, on the east bank of the Ebro River, marched south to aid in the encirclement of Falset. . . . Attempting a diversion to force General Franco to draw troops from his Catalan army, Loyalists set off an offensive in Extremadura, in southwestern Spain. Loyalists reported they gained 350 square miles, were endangering the Seville-Burgos rail line.

GREAT BRITAIN. Pausing in Paris for conversations with French leaders, Prime Minister Chamberlain journeyed to Rome for his long-heralded visit to Mussolini. European appeasement, the object of Mr. Chamberlain's visit, was sought through discussion of Anglo-Italian, Franco-Italian problems. . . . The British War Office denied stories of atrocities committed by British troops in Palestine.

FOOTNOTES. In France Jacques Duclos, a Communist, was elected one of the six Vice-Presidents of the French Chamber of Deputies. M. Duclos held the same office last year. Following the action of President Roosevelt, the French Government decided to send flour to Leftist Spain. . . . Fighting on the Czechoslovakian-Hungarian border caused ten deaths. . . . In Mexico, General Saturnino Cedillo was killed by Cárdenas troops in the State of San Luis Potosi. He had revolted against the Cárdenas regime. . . . The German Government protested to Holland against shots said to have been fired into the home of a German consular representative in Amsterdam and into the German legation at The Hague.

CORRESPONDENCE

QUESTIONS

EDITOR: The press reported Sunday that a returned adventurer, member of the International Brigades in the service of the Red Barcelona regime, speaking at a meeting of the American League for Peace and Democracy, now engaged in the peaceful mission of seeking American bullets to kill Christians in Spain, had nominated Negrin for the Nobel Peace Prize!

While prizes are being awarded, the medal for ingenuousness should go to Professor de los Rios, representative in Washington of the so-called "Spanish Republic," which is neither Spanish nor republic. In inviting a commission of conservative Americans to visit Red Spain and see for themselves the condition of the Church, he is risking a desperate gamble, hoping that his invitation will be rejected. Is Mr. de los Rios merely seeking publicity, timed to coincide with the "lift the embargo" agitation of American leftists, as knowing that the Red game is up in Spain, or is he seeking hostages to protect the imperiled lives of Negrin, Azaña and Miaja?

Mr. de los Rios is represented as stating that outrages against the clergy and churches ceased early in 1937. Is that because there were by then none left within reach of Red fury? How does Mr. de los Rios explain that when, in a temporary Red success, the troops of his faction entered Teruel in 1938, they murdered the priests and nuns found there and desecrated the churches before dynamiting them? How does he explain that when General Yague captured Lerida from the Reds in 1938, priests and laymen who had been held as hostages by the Reds were murdered as the Reds fled and their still warm bodies found by the advancing Nationalists?

The murder of 400,000 civilian non-combatants and the destruction of church property throughout Red Spain cannot now be explained away as done "by unauthorized persons in the first few days of the war." The destruction was systematically carried out, by officers in Red and Soviet uniforms, by uniformed militiamen and received the blessing of the highest Red authorities, including Largo Caballero, who delighted to call himself the "Spanish Lenin."

New York, N. Y.

JOHN EOGHAN KELLY

NEUTRALITY POLICY

EDITOR: A few weeks ago *News-Week* predicted that our neutrality policy would undergo a change in the new Congress, resulting in more aid to the Spanish Loyalists.

Shortly afterward, in his Toledo lecture, Decem-

ber 15, Mr. Kaltenborn made the same prediction, receiving general applause and approbation from those present.

A little later, the dailies reported that a shipment of American wheat, destined for Spain, would go almost exclusively to the inhabitants of the territory held by the Loyalists.

Last week, the Institute of Public Opinion reported that sympathy for the Spanish Loyalists had been growing over a two-year period, and now stands seventy-six to twenty-four against the Insurgents.

This week President Roosevelt said: "We have learned that when we deliberately try to legislate neutrality, our neutrality laws may operate unevenly and unfairly."

Draw your own conclusions about what is going to happen in Congress. But it seems that the Spanish Loyalists, however they managed to do it, have put their case across in the land that once venerated George Washington and his revolutionary army.

Toledo, Ohio.

(REV.) A. J. SAWKINS

SIMPLE

EDITOR: The words of Arthur Brisbane some years ago to the effect that the more he studied the subject of money the less he knew about it have been fed to the public by different writers to such an extent that the people in general have almost an inferiority complex on the subject.

The truth is that the fundamentals of this subject of money, which effects us all, are simple and easy to grasp if they be plainly stated, the following being a fair illustration.

Some years ago, the Island of Guernsey was in need of a new public building for which funds were not available.

After reviewing the various means of obtaining the money by a loan which could be easily had, the city authorities decided to issue non-interest bearing scrip for the full amount, and set up taxes that would retire it at the rate of five per cent per year. A referendum vote by the electorate passed the measure, thus making this scrip currency legal tender.

The building was built, this issue of currency was retired five per cent each year, and at the end of twenty years none remained, the building paid for and clear of any indebtedness.

The Constitution of the United States gives our Government the right, yes, the sole right, to issue currency, but instead of doing it and paying for national projects therewith, it has been borrowing the money from private resources and paying interest therefor until this huge debt of billions faces the

people. We are paying approximately a billion dollars annually as interest on that debt, and not one dollar thereof goes to retire the principal of same. Whereas, if we were following the common sense and logical Isle of Guernsey method, the \$15,000,000,000 we will pay during the next fifteen years as interest, would retire \$15,000,000,000 of a \$20,000,000,000 expenditure. It is conceivable that any normal human being can follow the above illustration, and see quite clearly wherein our whole plan is all wrong.

The bonds of our Government are mainly in the hands of banks, insurance companies, and estates, and lie unused in their vaults. These bonds should be retired with United States currency which would have back of it every value that is now back of the bonds which it would displace.

However, this change must not be all done at once as such action would upset our finances, but as a beginning, the oldest \$5,000,000,000 of Government bonds could be called and replaced with currency. As this currency would bear no interest, the owners thereof would soon put it to work and into circulation. Money in circulation would mean wage earning jobs for the now unemployed who are now barely existing in a world of plenty.

The above plan was laid before a banker who has the reputation of being a real financier, and about the only objection he could and did raise was an entirely selfish one, to wit: that the banks needed this interest in order to exist. Think of it, \$15,000,000,000 in interest in fifteen years in order that the recipients who do not a lick of work therefor can get by. If that be so, our banking structure needs revamping badly.

Chicago, Ill.

CHARLES D. MOORE

CHRONICLE

EDITOR: With regret I have noticed that the annual *Chronicle* has been discontinued for the past three years. I always thought this yearly *Chronicle* a very good contribution to history, especially to those who wish to keep a record of unbiased current history. I am one of the latter, and for this reason I have written to you for yearly *Chronicles* since 1927.

May I, then, ask as one of the subscribers of *AMERICA* that in the review issue of each year, you include again the political history of the previous year?

Berkeley, Calif.

WM. WILLARD SNYDER

PRO DOMO

EDITOR: I do not agree with your recent article in *AMERICA* on housing projects wherein you favor them, apparently, unconditionally.

I remember a few years back, whenever a bigoted social worker or newspaper used the word *slum* referring to a supposedly inferior part of the city, our Catholic papers would promptly correct and inform the bigot that people living in these sec-

tions were honest, law-abiding, respectable and poor through no fault of their own.

But times have changed. Someone coins a catchy slogan, "Slum Clearance," and it seems everyone poll-parrots it around like a popular song. Honest poverty is now inferred to be the cause of or welded to criminality and degradation. Is this so? Most assuredly not. Criminality and degradation are due primarily to lack of religious foundation and training. Crime is very evenly divided among all classes of dwellings and sections. The modern criminal will not live in cheap or poor housing when up-to-date houses with all facilities are available to him.

I am strongly in favor of hygienic, fireproof houses for all, particularly the poor. However, the first essence of common sense is to live within one's means, and housing is entirely dependent upon this. There has been no petition or demand from homeowners for this reform of housing which calls into question the Christian, moral and legal rights of the owner.

It is an outrage for any city, State or Government to attempt to seize, by condemnation or any other process, good homes belonging to law-abiding citizens in order to erect a house for somebody else, and such citizens are justified in taking any steps they think necessary to resist such Communistic effrontery.

However, if old houses are to be replaced, it should be done, first, with the owner's free consent. Second, build him a new home on the old location, giving him long-time payments in which to pay for the house and land, say from twenty-five to forty years, and then to own both home and land. Also, there are thousands of square miles of vacant land in this country on which housing authorities may build without injuring anyone. We want no synthetic housing.

It has been frankly admitted by a representative of the Housing Bureau in Washington that those in the lowest income class could not afford to pay the rents asked in Government-subsidized apartments.

We have here in South Boston the Old Harbor Village Housing Project, built upon vacant land for the most part. (There were about six houses there formerly, but they were willingly sold by owners, no confiscation involved.)

Proposed sites for new housing projects in the coming Spring, contain many first-class houses, slated for demolition. These homes have been equipped with every convenience at great expense, and tearing them down is ridiculous. This, however, means little or nothing to politicians concerned. The just resentment of many home-owners now living on these proposed sites is running high and they plan to resist this Communistic infringement of their rights in the courts.

Now, with the depression still on and the scarcity and uncertainty of both homes and jobs, please do not suggest to God's poor to sell their homes, except under the above conditions, which afford protection and security.

Boston, Mass.

LUMINOUS

LITERATURE AND ARTS

AN ANALYSIS OF THE CATHOLIC CONCEPT OF ART

MOST REV. FRANCIS J. L. BECKMAN, D.D.

SUCH a little word! It spills from the tongue with a sharp staccato quality and is gone like a bullet on the wind. It seems to possess no esthetic properties of sound unless it be through the poetry of motion. But what a wonderful world of beauty that little word represents! As the sharp turn of a key in a lock its utterance opens to the vista of the mind of man a vast palace of infinite cultural treasures. Defined as "the embodiment of the beautiful in concrete and sensuous forms," the word "art" has a much broader connotation for the Catholic.

The Catholic Church, long ago realizing the intimate affinity between religion and art, was the first to sponsor the everlasting marriage of the two. And by this union, art, with all its wonderful esthetic attributes, acquired formally the heavenly purpose which God ever intended it should have: to serve within this sacred bond as a powerful means to man's salvation; as a priceless jewel awakening the latent inspirational qualities of the soul, transfiguring and fitting with strong wings its long safari to the promised land of Paradise.

In the chronicles of the past, all of the worthwhile creative activities of man have, in searching for that all-important *raison d'être*, come eventually to be rooted in the good earth of Godliness. As a delicate flower strives toward the warm light of the sun, so must all genuine art stretch out its arms, directly or indirectly, to the mighty glory of the Throne of God. It is the Divine medium of organized emotional expression; a prayer wrung from the heart-blood of men who must live until Heaven.

This does not imply, however, that every painting, every musical composition, must embody a religious theme or even moralize in order to qualify as genuine art. But inherent esthetic appeal, a definite testament of beauty and high-mindedness of treatment—these are qualities which in the diversion of the mind to the glory of creation stimulate a grateful thought for the Creator. Given sanctuary in the venerable bosom of our Holy Mother the Church and blessed richly with the inspiration of environment, the spiritual effect of art becomes increasingly poignant, its purpose more vividly apparent.

In genuine art we look for and expect to find many elements, among them solidity and adequacy of technique, loftiness and individuality of conception, a concentration of beauty and beautiful effect within the limitations of a particular art form. Viewing it, our whole being thrills as a great concordant note is struck upon the delicate instrument of the soul. We are lifted up, transported as it were, and all materialistic residue acquired through daily contact with the world swept violently from within us. We feel cleaner of mind and heart, energized, reinvigorated, endowed with new spirit and zest for living. The above-mentioned concordant note is achieved through the sympathetic blending of the inherent music in the soul with that of the celestial harmony gloriously resounding through the mansions of heaven.

Of course, we recognize the fact that there may be many different gradations of art as art and many similar levels of appreciation, esthetic appeal being here derived from the contemplation of "organized line" and there from the relative standpoint of accuracy in reproduction or delicacy of design. But whether it be in music or painting, poetry or the art of molded stone, whether the subject be coarse, even ugly, or god-like in quality, the stamp of beauty, that ineffable flux of Heaven, must be upon a work that in the Catholic sense of the term may be worthily called art.

What then is not art? Who shall dare to venture a straight answer to this question, lodging it in the very teeth of those against whom it proclaims! This very innocuous-appearing query may appropriately be prescribed as a "sure-fire" remedy for conversational lag at most gatherings of superficialities. We may, however, with all the vigor of our outraged natures definitely lay the negative Catholic boundaries of art, pointing out the distasteful and even dangerous contemporary aspects of Modernism as associated with contemporary artistic progress.

The little monosyllable of which we are writing has in the course of the last century suffered much abuse of treatment, being begged, borrowed or forthright stolen to cover, as charity, a multitude of sins in its own name. In our own day series of

catastrophic convulsions called "movements" founded on the good sand of shallow impulse and consciously or unconsciously embracing as a *credo* the substitution of dogmatic vanity for the experienced wisdom of the past, have attached themselves intermittently as leeches to the body cultural. Self-admittedly still in the wild, raw stages of experiment, the protagonists of these movements and all affiliated bolsheviks of the brush have the unmitigated gall to surfeit the cultural world with their abortive monstrosities, sounding a wholesale retreat from the classics.

Although, as the sands of the sea, these blatant upstirrings are swept out with each successive tide of revulsion, many are the harmful effects they leave behind, among them clearly visible a lowered and distorted standard of appreciation. Confounding the truth, moreover, they divert the Christian mind away from the beauty after which it naturally thirsts, indirectly giving the lie to art as an instrumental consort of Godly living. Against the widely accepted fact that art is a dateless entity, the short-lived character of these fly-by-night fads has one by one brought in its own indictment.

Yet, while proclaiming against the radical aspects of these "movements" as art we are not narrowly-mindedly closing our eyes to the heritage of increased technical knowledge relinquished to pure art by the "milder" Modernism. Bold experimentation in any field over a period of years is certain to result in new discoveries of value. Science has given the status to this fact. If, therefore, our daring friends of the brush had been willing to confine their experiments on canvas to the laboratory instead of rushing iconoclastically forth, heralding the half-discovered "art of the future" to war-torn minds ripe for heresy, the cause of Christian culture would have no quarrel with them. As scientists patiently pioneering the undiscovered realms of technical improvement they might well have carved a pleasant niche for themselves, but as self-styled artists the *coup de grâce* becomes their positive desert.

Let us look for the beautiful motive behind the wild off-soundings of the current "swing-wave." We behold there the "art" of passionate display at its zenith, the denizens of the dance-floor, our youth and even older people who should know better, writhing wildly about as if bitten by the devil himself! We note the morbidly ecstatic expressions on their collective countenances as they drink deeply of this "divine musical draught" and then, wonder of wonders, on their personal recommendation charge it up as merely the appreciation of art!

Similarly with certain aspects of Modernism in painting: the glorification of the fruit dish swimming in a cold stew of neo-impressionism, the sordid Realism of a brothel, the inspiration of Futurism! As if the creative mind of man could see no more beautifully! Rembrandt's "Old Woman Cutting Her Nails" is truly a magnificent interpretation of what would otherwise be considered an objectionable subject. With our beautiful Modernism the low thought of the times is only equivalent to the low wish that fathers it!

What a rich field for the propagandists! ripe with self-styled *artistes* who might do better with the side of a barn as canvas; "swing" fiends mutilating the classics with their sickening "derangements"; "architects" thinking from brick to brick! It is the world, the flesh and the devil riding to glory on a lowered concept with the same old name! There is no civilization strong enough to withstand the ravages of mad fanaticism administered and infiltrated by careful dosage through the arteries of its everyday cultural pursuits. The culture of a people rests fundamentally on its religious viewpoint, all else springing from this cornerstone of the soul's existence. The effects of that culture will be in direct proportion to the soundness of the religious concept and vice versa. Therefore, in lowering the standard of either, both suffer.

Some people prate about "the fact" that what may seem ugly and devoid of spirituality in a given work may very easily to another conjure a whole benediction of beauty! But in the ultimate it would be safe to say that neo-reactionaries of such genuine caliber are rare as were honest men on that uneventful evening of Diogenes' lantern excursion! Individuals subscribing to such a fallacy by their very act proclaim themselves to be either the disciples of ignorance or the possessors of low cultural appetites. A given subject of a given art-work is either beautifully conceived or it is not. The eye of the true artist mirrors always in its work the unmistakable reflection of the esthetic. His draftsmanship, his subtle concept of color and strong power of individuality—all these are the handmaidens of beauty which, as Keats phrased it, "is truth."

Positively speaking, therefore, if the evil cultural tendencies of our day are to be adequately countermanded, we must seek and "discover" anew the truth *which is art*, redefine its meaning as a Christian mind perceives it, and elevate it once again to its key status in God's plan for the salvation of His children. It remains for the strong derrick of religion and religious influence to lift from the mire of cultural debasement the broken disillusion of a Modernism that has transcended itself. By re-educating the fallen taste, gradually weaning it from the bitter milk of "scientific art" back to the sweeter joys of genuine esthetic appreciation we shall make a halt of madness, forcing into its proper domain the yet commendable work of the experimentalists and rechristening it to suit.

While encouraging that which qualifies as the good and superior art of the past, we must moreover maintain a broadminded perspective of the wonderful possibilities for future art-creation based on the sane dogma of experience. Somewhere in the providence of God's creative thought, there are undoubtedly the beginnings of another Da Vinci, the glorious possibility of a modern Beethoven, the miracle of another Michelangelo! There may be such in our midst today who lack only the gratifying stimulus of encouragement. Yet, it is my personal thought that we, by our shallowness and lack of discernment, have forfeited the right to such a creative genius.

BOOKS

CHRISTIAN LIFE IS BASIS OF SOCIAL REFORM

CHRISTIANITY AND ECONOMICS. By Sir Josiah Stamp.
The Macmillan Co. \$2

IT IS good news when the Director of the Bank of England discusses the relations between economics and religion. He shrewdly observes that the much debated question of yesterday, science vs. religion, is today yielding the spotlight to the controversy between economics and religion. Deploring the queer, leftist tendency of many churchmen toward collectivism, he agrees with the Holy Father in *Quadragesimo Anno* [which document is to be found summarized in his book] that the basic reform needed is a return to the Christian life. Aptly, he remarks: "Good hearts are no substitute for good heads, but they are the condition of good heads leading into the good life." The chapter dealing with economic conditions in Palestine during the life of Christ is an interesting summary.

Although he appears to have an urge for private interpretation of Scripture, Catholics will agree with his general conclusion that Christ did not outline an ideal social system for His day, or our day, and that it is a rash and mistaken piety that flings about Scripture texts to bolster up economic theories. Naturally, the Catholic reader, while in sympathy with his task and with very many of his conclusions, could wish Sir Josiah were far better acquainted with several important Catholic positions. Certainly, he does not state accurately the Church's historical stand on usury, and the unscholarly, prejudiced and often refuted source he cites, Andrew D. White's *History of the Warfare of Science with Theology*, gives at least a partial clue to this inaccuracy.

It is exactly a half truth to call *Quadragesimo Anno* "a view imposed *ex cathedra*, but fully reasoned all the same." Several times this versatile author turns casuist and painfully works out, as though for the first time, problems in what Catholics would call Moral Theology; problems which may be found fully treated in any manual of Moral Theology. His rejection of the cooperative as a social cure-all is a searching piece of criticism. The book is bound to be admired, hated, quoted.

GEORGE T. EBERLE

LIFE UNTOUCHED BY REALITY OR SHADOWS

PATCHES OF SUNLIGHT. AN AUTOBIOGRAPHY. By Lord Dunsany. Reynal and Hitchcock. \$3

LORD DUNSANY gives us in his autobiography, as the title indicates, what he considers his pleasantest memories. This is all very good, but the book would have had more pith to it had he told us of some of the shadows as well. Most human lives present a chequered effect with a series of bright days as well as dark ones following in procession. To omit all references to the latter makes one's record sound like a "success" story, a type which we have so vulgarly popularized in America.

But then, perhaps in point of fact, Dunsany may never have known the pall of shadows in his life. Certain it is that he enjoyed a full measure of the refined and expensive pleasure which is usually the lot of a British peer: an almost continuous round of visiting at the great country houses, shooting parties, cricket matches, stalking lions in the heart of Africa, trips up the Nile,

and endless jaunts to the Continent. His dabbling in politics was hardly more than a form of pleasure to him.

Reality did not touch him through the mythological characters and lands which he so deftly created in his writings. And none of the great questions of our day seem to have touched him with anything like profundity, neither philosophy, religion, social justice, government nor economics. Indeed, despite the Irish writer's gaunt height, English accent, and (as we recall) his practical ability to charge high prices on American lecture tours, there is about him something of the unreality of the *leprachaun* of his own native green dells and woodlands.

Lord Dunsany also reveals something of this aspect when he endeavors to analyze his literary theory and its developments. "We cannot add to the height of the world by an ounce; we can only bring to it fancies, and it seems to me they are the only wealth by which earth can increase its store." Poor consolation, this, for unemployed English cockneys or their counterparts any place else in the world! Dunsany thinks that he has made a discovery when he notes the dependence of the imagination upon the memory. "Bricks without straw are more easily made," he writes, "than imagination without memories, though the memories lie so deep that they may be unconscious." Wordsworth, of course, long ago exhaustively pointed out the esthetic function of the memory in assisting the imagination.

An interesting revelation of the author is the great speed of composition which he enjoyed in producing some of his best known works. He tells us, for instance, that he wrote *A Night at an Inn* at one sitting, between tea-time and dinner.

THOMAS J. LYNAM

TIMELY VOLUME ON LATIN AMERICA

HISTORY OF COLOMBIA. By Jesús María Henao and Gerardo Arrubla. Translated by J. Fred Rippy. The University of North Carolina Press. \$5

KNOW the history of a people and you understand that people. Hence, the publication of editor James A. Robertson's *Inter-American Series*, of which the present volume is the second item, is a timely project, inasmuch as it cannot help but foment the good-neighbor policy now at long last definitively on the program of foreign affairs for this country. And the people of Colombia are worth knowing. Despite the turbulence of their little more than a century of independent history, they have produced men preeminent in the arts of peace; such as Cuervo, Caro, and the internationally known and loved Jorge Isaacs, who, with his appealing tale of Maria, has reached the hearts of many not of his own nationality.

With commendable balance the authors describe the vital days of Spain's conquest and settlement under the conflicting symbols of the Cross, blood and gold. The Colombian movement for independence with its preliminary manifestation in the "Tea Party" at Socorro is naturally of interest to us of another nation, likewise born of revolution. The extraordinary exploits of the precursor Narfño and other revolutionary characters are told in detail, albeit with a somewhat regrettable lack of sequence. The towering and yet, in many ways, tragic figure in the long wars for freedom is the Liberator, Simón Bolívar, with his great-hearted ideals of Latin union, internationalism and generosity. He it was who supported the widow of the glorious Camilo Torres, executed in the reign of terror begotten of an abominable and thor-

oughly un-Spanish militarism in the days of reconquest. Bolivar's Hannibalian conquest of the Andes terminating in the struggle in Vargas Swamp and the decisive battle of Boyacá are interestingly recounted.

The phenomenon of political disunion presented by the Latin American world may be explained by the innate regionalism inherited from the Iberian Peninsula and aggravated by the dreary length of the struggle for independence, which gave frequent occasion for private ambition to gain the upper hand. It was for this reason that many of the Liberator's ideals fell to the ground, and one of them, Pan-Americanism, was not to be actualized in its modified form until many years later. Thus may one account for much of the history of Colombia's lively and sanguinary politics in the course of a century of independence. However, stability has been hers during the twentieth century and has been typified in the enlightened regimes of the admirable Olaya Herrera and his successor, Alfonso López.

The translator, J. Fred Rippey, authority on Hispanic America, has given an obviously thorough rendition of the Castilian and has affixed useful bibliographical notes.

FRANK FADNER

BOOKS IN BRIEFER REVIEW

DITHERS AND JITTERS. By Cornelia Otis Skinner. Dodd, Mead and Co. \$2

WELL-KNOWN in the theatrical world Cornelia Otis Skinner needs no introduction. For some years now, appreciative audiences have laughed and wept over her inimitable monologs and sketches. Not long ago she published her first little book, *Excuse It, Please*—a series of highly diverting bits that called forth hilarious merriment from her readers.

Now comes her second small volume with the up-to-the-minute title of *Dithers and Jitters*. This is another group of sixteen decidedly funny presentations of situations alarmingly similar to ones in which most of us have been involved at one time or another, which consequently hit the responsive cord in our funny bone.

The majority of them will appeal rather to the feminine contingent and are smartly sophisticated and a bit on the worldly side, although the more familiar situations, such as "Floral Piece" and "Vaulting Ambitions" may evoke more spontaneous laughter. They are quite likely to prove an hour's relaxation for anyone, with many a prolonged chuckle, if not even a hearty guffaw.

CATHERINE MURPHY

ROYAL REGIMENT. By Gilbert Frankau. E. P. Dutton and Co. \$2.50

ROMANCE and British military life, conflict between love and duty make up the stuff of Gilbert Frankau's most recent novel, *Royal Regiment*. It is a modern love story and a picture of a contemporary England, embracing that period of uneasiness between 1936 and 1938, when British prestige was threatened by foreign powers, when the very throne of England was to be put in jeopardy because its occupant found it impossible to carry the heavy burden of responsibility without the help and support of the woman he loved.

Thomas Rockingham, commander of the Turban battery of the Royal Regiment, finds himself in much the same predicament. He is sprung from a long line of military men, and the army tradition is strong in his family. His father and brother have already given their lives in the service; another brother is to join the list on the eve of his wedding. But "Rusty" Rockingham falls madly in love with the young American wife of his commanding officer, Guy Wethered, even as his King is introducing another American to his court. Camilla Wethered is attractive, and though satisfied with her marriage to a much older Guy, she is by no means blissfully happy.

She asks for a divorce that she might marry "Rusty," who in turn is willing to resign from the service to accomplish this end. Realizing, however, that her soldier friend is wedded to the military life and all it signifies, Camilla refuses to see the marriage through and returns to America and an earlier love.

Mr. Frankau has written an interesting story in an interesting way. He knows the value of suspense and the power of a clash. He knows, too, the importance of character, and he has drawn several, who, despite certain human weaknesses, have a charm and an attractiveness that cannot be missed. "Rusty" Rockingham for all his desire to marry Camilla, is essentially an honest, loyal traditionalist, a good soldier. JOSEPH R. N. MAXWELL

THE THREE WAYS OF THE SPIRITUAL LIFE. From the French of Père Garrigou-Lagrange, O.P. Benziger Brothers. \$1.25

THE well-known Dominican theologian in six chapters gives us a synopsis of his larger works, treating the problem and characteristics of the three stages of the spiritual life according to ascetical and mystical theology; of their happy leading to the peace of the earthly Kingdom of God, which is a prelude to the life of Heaven. In the foreword, the author tells us that the book is "presented in a form accessible to all spiritual souls." He warns us however that the fourth chapter is written especially for theologians. In it he compares certain interpretations of Vallgornera and Scaramelli. The book will do much to attain its noble end, "the peace of God, which surpasseth all understanding."

DANIEL M. O'CONNELL

GUIDE TO UNDERSTANDING THE BIBLE. By Harry Emerson Fosdick. Harper and Bros. \$3

DR. FOSDICK'S book discusses the growth of the ideas of God, man, right, suffering, fellowship with God, and immortality, as these are presented in Sacred Scripture. The discussions arise out of wide readings by the author rather than from study of the original texts. The spirit in which Dr. Fosdick approaches the book seems to be an amalgam of liberal Protestantism and rationalistic evolution. I select two passages in illustration. In discussing the idea of suffering (Page 189) we read the following:

In many passages, it is obvious that the idea of God inherent in Jesus' thought has not yet found its logical conclusion; that what Jesus himself, thinking in terms of some of his own parables and of his own life-principles, could not have considered ethically satisfying—endless, hopeless torture, without constructive moral purpose and therefore without moral meaning—God is accused of inflicting, as judge of the world and arbiter of destiny. At this point some of the worst crudities of apocalyptic Judaism passed over into New Testament passages, such as one finds in the Book of Revelation.

This passage needs no more comment than this, that the author cannot consider Jesus Christ as true God; he is the plaything of naturalistic evolutionary thought. Again, the evolutionistic concept of primitive Christian faith is reflected in the author's words concerning Saint John's Gospel:

The Gospel, that is, reflects the kind of experience doubtless familiar in a Hellenistic city such as Ephesus, as converts were won to Christianity. First, they were attracted to Christ; going deeper in acquaintance with his life and ministry, they found in him the satisfaction of their religious needs; through this experience they progressed in knowledge of him until at last they believed in him as the Son of God.

In view of the viewpoints developed, the book scarcely has as a just title, *Guide to Understanding the Bible*, in the sense in which God intended that book to be understood.

WILLIAM J. MCGARRY, S.J.

ART

SOME months ago there was held in Los Angeles an exhibition of the paintings of Jean Decker, a young California artist. The exhibition was made up of a series of paintings of uniform size representing scenes from the life of our Lord. The last weeks of December saw the same paintings exhibited here in New York at the Georgette Passedoit Gallery, but unfortunately for so short a period of time that it was impossible to prepare a review for this column which would appear while the pictures could still be seen.

These paintings are, in every good sense of the word, modern. They are not mannered, they are not designed to startle—and hence to shock. Their originality of feeling and interpretation is considerable, but it is not gained through distortion or the cult of the unexpected. The "Temptation of Christ," for example tells its story at a glance, and yet the figure of Satan is strikingly new. It is merely a human figure draped from head to foot in black without any face and suggesting rather a medieval executioner than more conventional figures of the devil. It turns to our Lord in an attitude of pleading and of bargaining, both hands extended down and away from the hips.

The "Last Supper," again, is original in its handling of design—and that is no mean feat, because there are not very many ways of representing our Lord and the disciples at a table. The "Agony in the Garden" is, to my way of thinking, the finest picture of the group. It is a little reminiscent of El Greco, but not enough to hint at any improper imitation. Christ is on a level of His own, kneeling in prayer and meditation and facing to the right; below Him, clad in brilliantly colored garments, are the sleeping disciples. The cool, low key of the colors used in painting our Lord in a very simple and elementary way distinguishes him from the bright-hued humanity of His followers.

All of this raises once more in my mind the question of religious and particularly of Catholic art. The last few weeks have seen several manifestations of rising public interest in this subject. Archbishop Beckman has made some remarks on it, and a good deal of local publicity has been given to the Rev. John W. Murphy, of Yonkers, N. Y., who removed from his church a number of imported pieces of statuary and substituted for them wood carvings executed by an American artist. What I have to say does not in any way reflect upon anyone concerned with either of these events.

I do feel it necessary to say a few general words on the whole question. The sculpture in our churches is not going to rival that of Michelangelo if suddenly we buy only from Americans. Although it is very important to foster local talent, the real crux of the matter is, and always has been, one of quality. There should be as much emphasis on the adjective "good" as on the adjective "American," for there is bad work done here and good work done in Europe. Now for a person whose business is not that of considering questions of beauty and appropriateness and quality of design, it is very difficult to know where to turn to find good work.

That problem is really easier to solve than at first seems likely. One of the first touchstones for its solution is whether the architect in question observes the ethics of his profession or whether he will throw them overboard to get a job. The ethical standards of the profession have been set up—perhaps in too rigorous a form—by the American Institute of Architects, and a printed copy of this code can be obtained from the Institute. If you want to pick an architect get a copy of this code; then pick a man who will not deviate from it when you first discuss your project with him. You may not get a universal genius, but you will probably get a well-trained, honest man. HARRY LORIN BINSSE

THEATRE

EVERYWHERE I ROAM. Our playwrights are still putting their problems before us, and leaving us to find the answers. This time it is Marc Connelly and Arnold Sundgaard who are confused by the ramifications of their vast theme in *Everywhere I Roam*, an allegory now on the stage of the National Theatre. The action covers the past hundred years and, according to the program, "takes place in America and elsewhere"—also a comprehensive coverage. What the authors undertake to show us is American history as revealed in the typical experience of a man and wife who are pioneers in the Northwest during that period. The production being an allegory the couple exist physically unchanged through the cycle.

They are shown in the beginning young, eager, joyously scattering seed over the acres of their new farm and gloating over abundant harvests. Changes soon come. The reaper is invented. Their work is simplified. They have leisure. The authors appear to regard this introduction of the industrial age as the beginning of the couple's troubles—a singular viewpoint when one contrasts it with today's passionate effort to gain more and more leisure for workers.

The man and woman buy their reaper on the installment plan. The inevitable profiteers, Jim and Jay, appear, willing to lend money, to plaster the land with mortgages. They introduce railroads, more farm machinery, and import foreign labor. Our couple buy more land, on credit, and expand in various ways, always on credit. They build larger houses, spend money on social life, visit big cities. Their affluence is indicated by an outburst of Rhinestone buckles on the woman's bodice. The man and woman deteriorate in character. They become snobbish. They are even ashamed of their old friend Johnny Appleseed, who stands in the allegory for nature and love of the soil.

In 1929 a great banquet is given to celebrate harvest. The profiteers attend it, gobble all the food, and have violent stomach aches in consequence—a childish contrast to the dignity of most of the play. The financial bubble bursts, mortgages are foreclosed, the people are stripped of everything they have. The final curtain leaves our man and woman, after all their work, struggle and imagined success, back where they were at the start, beginning again, planting seed in a strip of land, against an impressive sunrise.

Interspersed with all this is much interest, beauty and drama. There are scenes and songs and folk dances that stir the blood. But what really are the conclusions of the authors? Are they showing us that even such limited success as the pioneers had is an acid that destroys character? Are they trying to prove that life is a vicious circle, around which human beings futilely swing? It would seem so. There is no suggestion that the second experiment of our pioneers will be more successful than the first. Are they arguing against modern progress and urging us back to the farm, after painting such a black picture of what farming leads to? Or are they trying to prove that work is the greatest thing in life, that it is its own reward?

If this is what they offer, it is not enough. But is it? I do not know. The audiences do not know. Least of all do the playwrights know.

They have chosen a big theme. They have presented much of it with dignity, beauty and imagination. They have interested their audiences vastly if intermittently. But they have left them where their characters are—depressed and confused.

The play is magnificently acted and directed, and the superb simplicity of Robert Edmond Jones' settings offers a new high in stage backgrounds. Mr. Connelly and his collaborator have given us a beautiful ride—but they have not brought us home. ELIZABETH JORDAN

FILMS

ZAZA. Although Zoe Akins is not properly responsible for this survival of the sentimental drama, having committed only the screen play, it is a too characteristic exposition of what one wit has called the curse of an Akins heart. Its atmosphere and its light morals have been staled by constant repetition and the total effect is rather insipid than insouciant as the title was meant to suggest. George Cukor's management of the sticky incidents does little to relieve the mawkishness of the whole and the production stands in need of nothing so much as a breath of honest emotion. Zaza is a music hall entertainer who discovers too late that she has formed a liaison with a family man and is inspired to sacrifice the tawdry affair for an equally tawdry Paris success. When her admirer seeks to resume the association, years later, the singer says a prudent goodbye to him from the safe distance of the stage. All very sad and very Dumas *filis*, but modern audiences will hardly be touched. Claudette Colbert lends her personal charm and talent to an undeserving character and gives the script a second-hand significance now and again. Herbert Marshall continues to be a misunderstood husband and Constance Collier and Helen Westley add interesting bits. The picture may pass among adults who are particularly fond of costume pieces. (*Paramount*)

STAND UP AND FIGHT. American history is called upon to dignify the melodramatic action of this film and it revitalizes the struggle for existence of the traditional stagecoaches against the inroads of the steam engine. Director W. S. Van Dyke has managed to crowd a good deal of exciting incident into the historical framework and the hero, a Southern gentleman, discards his inbred gentility to engage in adventures that are only this side of serial thrillers. Interwoven with the advance of the famous Baltimore and Ohio Railroad into territory long dependent on horses is the problem of slave-running which is finally exposed in all its sinister features by the Southerner inspired by a Yankee romance. Robert Taylor is almost cavalier and Wallace Beery is fine in his type rôle. Florence Rice, Charles Bickford and Helen Broderick are also assets in a generally good example of the outdoor adventure for all ages. (*MGM*)

THERE'S THAT WOMAN AGAIN. This is yet another reading of the supposedly humorous adventures of a polished detective with a whimsical wife. The playful air is sometimes maintained by rather desperate expedients and the plot is plainly derivative. Melvyn Douglas and Virginia Bruce are the clever couple who knock their heads together for the solution of a mystery neither takes too seriously. This may beguile adults who have not seen previous pictures in the cycle. (*Columbia*)

PACIFIC LINER. This is a grim and sometimes gripping story of life in the stokehold of an ocean liner, knockdown drama with a certain crude vigor animating an unusual plot. The conflicting forces are represented by a brutish engineer who drives his stokers unmercifully to maintain a schedule and the ship's doctor who has discovered a case of cholera among the crew. An interest in the same girl sets them at one another's throat but their common desire to beat the disease forces them to combine strength. Lew Landers has developed a dynamic atmosphere in the stokehold which works forcefully on the imagination, but too often his best effects are blurred by excessive violence in speech and action. Victor McLaglen is the dominant figure in a production cut to his bulky size and is given good support by Alan Hale, Barry Fitzgerald, Chester Morris and Wendy Barrie. This is robust fare for stout-hearted, mature audiences. (*RKO*)

THOMAS J. FITZMORRIS

EVENTS

THE following questions deal with events that have happened within the last two or three weeks. See if you are well informed on current affairs. . . .

Questions:

1. Who was held up in the Bronx?
2. What did cabbages drive whom to?
3. What was it who could not find?
4. State where someone was exhumed. Why the exhumation?
5. Who said: "Pardon me, lady?" What else did he say?
6. The Federal Government will spend \$17,000 per hour during 1940. Is this statement true or false?
7. Does it make any difference in the tone of a single piano note whether the key is struck with a sledgehammer, an umbrella, or a trained musical finger?
8. Who got twenty-four tickets? What kind of tickets did he get? Explain more fully.
9. Who was shot? Where? What leg? What did several other bullets do?
10. What effect has climate on dictators?

Answers:

1. A milkman.
2. Relief packages issued in a New Jersey town recently contained a high proportion of cabbages. Infuriated by so much cabbage, a relief recipient strode to the relief bureau. Shouting "Cabbages! Cabbages!" he fired at a clerk, wounded the latter in the hand.
3. A magician doing tricks at a children's hospital in New England, pulled a rabbit from a hat, wrapped it in newspapers. At this point, the trick bogged down. The magician could not find the rabbit. After the legerdemain expert left, one of the children pulled the rabbit from under his pillow.
4. A dead husband was exhumed in Paris. His widow could not find a lottery ticket which won an opulent prize. She had him exhumed, found the ticket in his pocket.
5. A hold-up man. His full statement was: "Pardon me, lady, this is a stickup." The lady handed over \$350.
6. The sentence is false. The Federal Government will spend \$17,000 per minute, not per hour, during the year 1940.
7. It seems to make no difference. Sir James Jeans, famous scientist, says: ". . . as far as single notes are concerned, it does not matter how the pupil strikes the key, so long as he strikes it with the requisite degree of force. If this is right, the tone quality will be the same whether he strikes it with his fingers or even the end of his umbrella." He added that sound waves produced by leading pianists could be matched "by dropping weights on the keyboard."
8. A New York man. The tickets were for illegal parking. His automobile cost him the last ten dollars he possessed. He thus had no money to pay for parking offenses. He adopted a policy of ignoring the tickets until he was arrested for not having a driver's license.
9. A Massachusetts worker was standing by a bonfire. There were bullets in the bonfire. The worker was shot in the right leg by one of the bullets. The other bullets exploded.
10. A celebrated psychologist maintained there is a connection between weather and civilization. The weather during the next ten years will stimulate democracies, wash out dictatorships, he argued.

THE PARADER